An Advertisement.

AT the earneſt requeſt of ſome Friends I have been prevailed with to publiſh this ſmall Treatiſe, which had been ſooner done, had it not been ſeized in the Preſs in the Year 1667; *by which the Reader will eaſily ſee what a proſpect the Author* then *had of the Miſeries we* now *groan under, and with what Zeal he* then *earneſtly laboured to open the eyes of Engliſhmen, againſt the curſed Plots and Contrivances of the bloud-thirſty Papiſts.*

June 18. 1681.

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THE INCREASE OF Popery in England,

Since the Reformation made by King *Henry* VIII.

SHEWING

The great encouragement that Priests, Jesuits, and other Promoter. of that bloudy Religion have had from *Persons of Power and Authority*. The Discouragements and notorious Hardships, even to Silencing, and Banishment from Cities and Corporations, that have been the portion of many able and faithful *Protestant Ministers*, that have eminently opposed it. With an Essay towards what may possibly befall the Churches of Christ from the Hellish Contrivances and Damnable Plots of *Romish Emissaries*.

With a faithful Extract out of the most Authentick Records of the most memorable things referring to the Reformation, *viz.* King *Henry* VIII. his Reasons given in his Proclamation for taking away the Popes Usurped Power. His Protestation against the Pope. His Injunctions to his Clergy. Bishop *St phen Gardener*'s Oath or Protestation, and his Reasons against the Popes Supremacy in *England*. And the publick Agreement of the whole Clergy of *England*, as confirmed and ratified in the Book called *The Bishops Book*, published in the Year 1534.

Intended to be published in the Year 1667, but seized at the Press by R.L.S. *and others.*

By the late Reverend William Dell, *sometime Rector of Yelden in Bedfordshire.*

LONDON,
Printed for *Richard Janeway*, 1681.

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THE INCREASE OF Popery in England.

Since the Reformation made by King *Henry* VIII.

SHEWING

The great encouragement that Priests, Jesuits, and other Promoters, of that Popery, have had from *Persons of Tenor and Authority*. The Discouragements and notorious Hardships, even to Silencing, and Banishment from Cities and Corporations, [illegible] the position of many able and faithful *Protestant Reformed Churches*, [illegible] frequently opposed it. With an Essay towards what may possibly befall the Churches of Christ from [illegible] and Damnable Plots of *Romish Emissaries*.

With a faithful Extract out of the most Authentick Records of the most [illegible] to the Reformation, *viz.* King *Henry* VIII. his Reasons given in his Proclamation for taking away the Popes Usurped Power. His Protestation against the Pope. His Injunctions to his Clergy. Bishop *Ridley's Gardener's* Oath or Protestation, and his Reasons against the Popes Supremacy in *England*. And the publick Agreement of the whole Clergy of *England*, as confirmed and ratified in the Book called *The Bishop's Book*, published in the Year 1534.

Intended to be published in the Year 1667, but seized at the Press by R.L.S. and others.

By the late Reverend William Dell, sometime Rector of Yelden in Bedfordshire.

LONDON,
Printed for Richard Janeway, 1688.

1681
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THE PREFACE.

FOraſmuch as the great and ſudden growth of *Popery* in theſe three Nations, eſpecially in *England*, (which hath now for a long time, through the Merciful Goodneſs of God, flouriſhed and been happy in the True Reformed *Proteſtant* Religion) is now ſufficiently manifeſt to all who have not either blinded their own Eies, or been blinded by Satan. And foraſmuch as the means whereby this great Miſery and *Myſtery of Iniquity* hath been brought thus far, to this dreadful and unhappy ſucceſs, are alſo as fully manifeſt, to wit:

Firſt, The great Countenance and Incouragement that this Heretical and Bloudy Religion hath had from Perſons of Power and Authority, together with all the deteſtable Profeſſors and Promoters thereof, *Papiſts*, *Prieſts* and *Jeſuites*, who have their daily Councils and Cabals, in the Higheſt Places, to promote this great Deſign of the Devil, and of his Firſt-Born on Earth the *Pope*, even to ſet up the old *Damnable Superſtition and Doctrine of that Man of Sin*, whom the *Weekly Pamphleteer* terms (very devoutly) *His Holineſs*, and yet is no other indeed and truth, than *His Wickedneſs*; the Old Enemy of Chriſt and his true Chriſtians and Followers, the *Son of Perdition*; the Angel of the *Bottomleſs Pit*; the Deſtroyer and Murderer of Souls and Bodies; the impudent *Agent of Hell upon Earth*; the Devils chief Servant and Factor for his Kingdom of Darkneſs; the Monſter of Monſters, who hath abuſed, abaſed and vaſſalized all Chriſtian *Princes*, made himſelf ſuperiour to them, yea their very *Lord* and *Maſter* even *in their own Dominions*; who hath inforced all their People, not only by his frivolous Excommunications, but alſo by Fire and Faggot, by Impriſonments, Tortures and all manner of exquiſite Cruelties: (which are the only Weapons of his Warfare) to bow down to this *Beaſt*, and to own him as God, ſitting in the *Temple of God*, not only directly againſt God, but moſt Proudly and Inſolently above him: Who hath pilled and polled them of all their Money and Riches (which is the only Fiſh this great Fiſher of *Rome* fiſhes for) who hath diſturbed, interdicted, diſordered, waſted and overturned whole Empires, Kingdoms and Nations, at his Wicked Pleaſure, and hath been no other through all Ages than Satans eminent Vicegerent upon Earth. This, this prodigious and unparalell'd Wretch, muſt now in the midſt of three *Proteſtant* Nations, be publickly ſtiled

His Holineſs forſooth! who only is holy as Satan is holy; for it may truly be ſaid of him, above any other, *He is of his Father the Devil, and of his works he doth.* I ſay the countenancing of this Damnable *Religion*, and of this *abominable Sect*, and of *the chief Head* of it, the *Pope*, is one great cauſe of the *new Increaſe* of this *Catholique Herſi* amongſt us.

Secondly, Another cauſe is, *The open and notorious diſcountenancing, diſcouraging, ſilencing, diſplacing and baniſhing from the Chief Cities, and Towns in* England, *all the able, faithful, and godly Miniſters of Jeſus Chriſt*. Who being the diligent, painful and ſincere Teachers of his true Doctrine, ſet forth in his Goſpel for the ſalvation of *Souls*, and for the reducing the *loſt Sheep to the fold of the true Shepherd*, were the greateſt and ſtrongeſt Bulwark againſt *Popery* in the Nation. For *His Wickedneſs*, i.e. the *Pope* and his Wicked Followers, knew well enough that *Popery* could never take root again and proſper in theſe Nations, if theſe Mens Mouths were open. They knew well enough that their dark Doctrine and Kingdom could never prevail, where the clear light of the Goſpel ſhines. And therefore they uſed their chief Artifices and Satanical Subtilties, to ſeduce the Secular *Authority* to run on their Errand, and to do their Drudgery; even to Suppreſs, Impriſon and Baniſh *Theſe*, upon ſlight and forged Pretences, and in their ſtead to foiſt in a number of ignorant, unlearned, looſe, worldly, profane and debauched Prieſts, in every City, Town and Pariſh; Men generally, who neither underſtand the Law nor the Goſpel, neither know God nor Themſelves, nor are endued with any ſound and ſerious knowledge of any thing; that ſo theſe keeping away the Light of the Knowledge of the Truth from the people, they (poor Souls) *might walk in darkneſs, and not know whither they go*, though they ſhould be led into *Popery* again, which is the Open, Broad Way to Hell.

Thirdly, Another Cauſe is, *The letting looſe the reins to all manner of Ungodlineſs and Unrighteouſneſs whatſoever*, that Men, not onely without controul, but with countenance, may be as wicked as they can be in the World; may Whore, commit Adultery, Revel, Drink, Swear, Blaſpheme, Reproach the Holy Word of God, Vilifie his Miniſters, Abuſe and Perſecute his People, in the greateſt freedom the Devil can give; whereby Hell is let looſe upon Earth, and the Smoak of the Bottomleſs Pit, that is, Sin and Wickedneſs of all Sorts and Sizes, hath filled and darkened the Nation; and Men are gone to the higheſt extent of Wickedneſs that can be practiſed on Earth; that if they would be worſe, they muſt go to Hell in Hell. And that which hath had a Stretched-out Arm to bring about this Kingdom of the Devil amongſt Men, is, the frequent acting and frequenting of Stage-Plays, wherein the moſt Holy and Dreadful Name of God is proſtituted to the Abuſe and Contempt of every baſe Villain; where the Preaching of the Word and Prayer, the High-

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eſt and moſt Sacred Ordinances of God, are ſcorned and jeered in the preſence of great Perſons, where all Vice, and Wickedneſs and Filthineſs are made *familiar and pleaſant* to the People. Theſe are the *Nurſeries* of Hell, and the *Seed-plots* of Damnation, where by moſt of our greateſt Perſons, and of the Gentry are *corrupted, and rendred wholly uſeleſs for any worthy or noble employment in the Commonwealth*: they being through their influence become *bruitiſh, and without underſtanding, worſe than the Beaſts that periſh, and viler than the Earth.* For the **Pope** knows, that as Chriſt gathers his *Kingdom* here in the *world*, of the *Elect and Faithful*; ſo **his wickedneſs** muſt gather **his** *Kingdom* out of *them that periſh*, who have *made ſhipwrack of Faith and good Conſcience*, and are throughly practiſed to *commit all iniquity with greedineſs*. And now when Men are brought to this ſad paſs, that they are of no Religion at all, but are very Atheiſts, ſo that they can mock at the Name of God, and at his Holy Word, and moſt Bleſſed Spirit, then are they become *fit Subjects* to receive Antichriſts Religion, which can pleaſe them with Organs and Anthems, and with Vain-Shews, Ceremonies and May-Games, and thereby can ſtifle their unquiet Conſciences: and **He** by his falſe *Pardons* and *Indulgences*, can yet drive them more headlong into Sin; bearing them in hand in the mean time, that through his favour, (which alſo is to be procured by Money) though they commit all theſe abominations, they are notwithſtanding in a fair way to Heaven.

By which *Catholique Cheat* of his, he deſtroys innumerable Souls of thoſe whom God in his juſt Judgment, *becauſe they received not the Truth of the Goſpel in the love of it, hath given up to* **his** *ſtrong deluſions, to believe* **his Lyes.**

By theſe *Three Means*, beſides others, things are brought to that paſs, that *Popery* is become the onely *ſafe* and *thriving way*; and thouſands of People whoſe Names are not Written in the Book of Life, ſeeing *ſafety, favour* and *preferments attend it*, run headlong to it, and greedily take Antichriſts *Mark in their Forehead and in their right hand*, for the ſake of preſent *ſecurity and profit*, not conſidering *their latter end.* Yea, they are become ſo thorough and hearty in this their new Undertaking for the **Catholique Cauſe**, that through the help they have received by Money and Arms, together with their ſtrong Incouragements from *Rome*, (which is the chief Wheel in this Motion) they are now ready at a Day and an Hour, when the Watch-Word ſhall be given, (that I may uſe their own word of Myſtery) **To begin their Heats**, that is, to riſe up and deſtroy all that are, or are called **Proteſtants**, of what Degree, Condition, or Sex ſoever, by Fire and Sword, and other Methods of Deſtruction; and not to leave any of their Perſons, or ſo much as their Names, if it may be, to ſurvive in this Nation. This is like to be their firſt attempt, and had been put in Execution before this, if the Lord himſelf, whoſe Eyes behold the Nations, had not moſt graci-

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ously disappointed them. And their second Design, which stands behind the Curtain, is like the first, to wit, if that succeed, then afterwards to *destroy all the English Blood*, against which they have the greatest Antipathy, and to plant this Land with *French* and other *Foreigners*, that so they may throughly restore it to its former *Popish* Splendor, to the great Satisfaction of all *Popish Christendom*:

Wherefore (if it be possible) and if it be the good Pleasure of the Lord to put a Stop, (and Oh that it might be a full Point and Period!) to these Bold Intrusions of Popery, and to all the Cruel Designs in the Breast of it; it was thought meet for the common utility of all Protestants *and* Englishmen, *to represent afresh unto them the Memorable Acts of* Henry *the* VIII. *King of* England, *for the extirpating the* Pope *and his* Cursed Religion, *out of his Dominion. And what He saw so great cause to reject and cast out as Abominable and Intollerable, upon such unanswerable grounds as He expresseth; sure no man that is in his right Wits, and of a sound Judgment, hath any just ground to endeavour to bring in again. And this thou thy self, whoever thou art, that art either in the right Faith of a Christian, or in the right Wits of a Man, wilt judge, if thou shalt wisely and impartially read, and observe what followeth.*

Henry

King *Henry* VIII. his Proclamation for the Abolishing the Usurped Power of the Pope; as it is recorded in *Fox* his Book of Martyrs, *Fol.* 335. *Vol.* 2.

TRusty and Well-beloved, We greet you well. And whereas not onely upon good, and just, and vertuous grounds and respects, edified upon the Laws of holy Scripture, by due consultation, deliberation, advisement, and consent, as well of all other our Nobles and Commons Temporal, as also Spiritual, assembled in our high Court of Parliament, and by Authority of the same, we have by good and wholsom Laws and Statutes made for this purpose, extirped, abolished, separated, and secluded out of this our Realm, the Abuses of the Bishop of Rome, his Authority and Jurisdiction of long time usurped, as well upon us and our Realm, as upon all other Kings and Princes and their Realms, (like as they themselves have confessed and affirmed;) but also for as much as our said Nobles and Commons, both Spiritual and Temporal, assembled in our high Court of Parliament, have upon good, lawful, and vertuous grounds, and for the publick weal of this our Realm, by one whole Assent granted, annexed, knit, and united to the Crown Imperial of the same, the Title, Dignity, and Style of Supreme Head or Governour in earth, immediately under God, of the Church of England, as we be and undoubtedly have hitherto been. Which Title and Style both the Bishops and Clergy of this our Realm have not onely in Convocation assembled, consented, recognized, and approved lawfully and justly to appertain unto us, but also by Word, Oath, Profession, and Writing under their Signs and Seals, have confessed, ratified, corroborated, and confirmed the same, utterly renouncing all other Oaths and Obedience to any other forein Potentates, and all forein Jurisdictions and Powers, as well of the said Bishop of Rome, as of all other whatsoever they be, as by their said Professions and Writings corroborated with the Subscription of their Names, and Appension of their Seals more plainly appeareth. We let you to wit, that calling to our remembrance the Power, Charge, and Commission given unto us of Almighty God, and upon a vehment love and affection toward our loving and faithful Subjects, perceiving right

The Kings Proclamation against the Pope.

The Style of *Supreme Head* annexed to the Crown of England.

well what great reſt, quietneſs, and tranquillity of Conſcience, and manifold other commodities might inſurge and ariſe unto them, if that the ſaid Biſhops and other of the Clergy of this our Realm ſhould ſet forth, declare, and preach to them the true and ſyncere Word of God, and without all manner colour, diſſimulation, and hypocriſie, manifeſt and publiſh the great and innumerable Enormities and Abuſes which the ſaid Biſhop of Rome, as well in the Title and Style, as alſo in Authority and Juriſdiction, of long time unlawfully and unjuſtly hath uſurped upon us and our Progenitors, and alſo other Chriſtian Princes; have therefore addreſſed our Letters unto the Biſhop of the Dioceſe, ſtraitly charging and commanding him in the ſame, that not onely he in his own proper perſon ſhall declare, teach, and preach unto the People, forthwith upon the receipt of our ſaid Letters unto him directed, every Sunday and other high Feaſts through the year, the true, mere, and ſyncere Word of God; and that the ſame Title, Style, and Juriſdiction of Supreme Head appertaineth onely to our Crown and Dignity Royal. Likewiſe as the ſaid Biſhop, and all other the Biſhops of our Realm, have by Oath affirmed, and confirmed by Subſcription of their Names, and ſetting to their Seals, but alſo give warning, monition, and charge, to all manner Abbats, Priors, Deans, Archdeacons, Provoſts, Parſons, Vicars, Curats, and all other Eccleſiaſtical Perſons within his ſaid Dioceſe, as well to teach, preach, publiſh, and declare, in all manner Churches our aforeſaid juſt Title, Style, and Juriſdiction, every Sunday and high Feaſt through the year, and further to moniſh and command all other Schoolmaſters within his ſaid Dioceſe, to inſtruct and teach the ſame unto the Children committed unto them; as alſo to cauſe all manner Prayers, Oriſons, Rubricks, Canons of Maſs-books, and all other Books in the Churches, wherein the ſaid Biſhop of Rome is named, or his preſumptuous and proud Pomp and Authority preferred, utterly to be aboliſhed, eraſicate, and razed out, and his Name and Memory to be never more (except to his contumely and reproach) remembred, but perpetually ſuppreſſed and obſcured. And finally, to deliſt and leave out all ſuch Articles as be in the general Sentence, which is uſually accuſtomed to be read, four times in the year, and do tend to the glory and advancement of the Biſhop of Rome, his Name, Title and Juriſdiction.

The Popes Name and Memory aboliſhed.

Whereupon we eſteeming and reputing you to be of ſuch ſingular and vehment zeal and affection toward the glory of Almighty God, and of ſo faithful, loving, and obedient heart towards us, as you will not onely do and accomplish

with

with all power, wisdom, diligence, and labour, whatsoever should or might be to the preferment and setting forward of Gods Word, but also practise, study, and endeavour your self, with all your policy, wit, power, and good will, to amplifie, defend, and maintain all such Interest, Right, Title, Style, Jurisdiction, and Authority, as is in any wise appertaining unto us, our Dignity, and Prerogative, and Crown Imperial of this our Realm; have thought good and expedient not onely to signifie unto you by these our Letters the particularities of the Charge, Monition, and Commandment given by us unto the said Bishop, as before is specified, but also to require and straitly charge and command you, upon pain of your Allegeance, and as you shall avoid our high Indignation and Displeasure at your utmost peril, laying apart all vain affections, respects, or other carnal considerations, and setting onely before your eyes the mirror of truth, the glory of God, the dignity of your Sovereign Lord and King, and the great concord and unity, and inestimable profit and utility, that shall by the due execution of the premisses ensue to your self, and all other faithful and loving Subjects, ye make or cause to be made diligent search and wait, and especially in every place of your Shirewick, whether the said Bishop do truly and syncerely, and without all manner cloke, colour, or dissimulation, execute, and accomplish our will and commandment, as is aforesaid. And in case ye shall hear, perceive, and approvably understand and know, that the said Bishop, or any other Ecclesiastical Person within his Diocese, do omit and leave undone any part or parcel of the premisses, or else in the execution and setting forth of the same, do coldly and feignedly use any manner sinister addition, wrong interpretation, or painted colour; then we straitly charge and command you, that forthwith upon any such default, negligence, or dissimulation of the said Bishop, or any other Ecclesiastical Person of his Diocese, contrary to the true tenour, meaning, and effect of the said Charge by us to him appointed aforesaid, ye do make indelayedly, and with all speed and diligence, declaration, and advertisement, to us and our Council, of the said default, and of the behaviour, manner, and fashion of the same.

And forasmuch as we upon singular trust and assured confidence which we have in you, and for the special love and zeal we suppose and think ye bear toward us and the publick and common Wealth, Unity, and Tranquillity of this our Realm, have specially elected and chosen you among so many for this purpose, and have reputed you such

ſuch men, as unto whoſe wiſdom, diſcretion, truth, and fidelity, we might commit a matter of ſuch great weight, moment, and importance, as whereupon the Unity and Tranquillity of our Realm doth conſiſt. If ye ſhould contrary to our expectation and truſt which we have in you, and againſt your duty and Allegeance towards us, neglect or omit to do with all your diligence and wiſdom, whatſoever ſhall be in your power, for the due performance of our mind and pleaſure to you before declared in this behalf, or halt or ſtumble at any part or ſpecialty of the ſame; be ye aſſured that we like a Prince of Juſtice will ſo extremely puniſh you for the ſame, that all the World beſides ſhall take by you example and beware, contrary to their Allegeance, to diſobey the lawful Commandment of their Sovereign Lord and Prince in ſuch things, as by the faithful execution whereof, ye ſhall not onely advance the Honour of Almighty God, and ſet forth the Majeſty and Imperial Dignity of your Sovereign Lord, but alſo bring an inеſtimable weal, profit, and commodity, unity and tranquillity to all the common State of this our Realm, whereunto both by the Laws of God, Nature, and Man, ye be utterly bound.

Given under our Signet at our Palace of
Weſtminſter, the 9. day of June.

Furthermore, that no man ſhall cavil or ſurmiſe this fatal fall and ruine of the Pope to have come rathly upon the Kings own partial affection, or by any ſenſual temerity of a few, and not by the grave and adviſed Judgment, Approbation, and Conſent, generally and publickly, as well of the Nobles and Commons Temporal, as alſo upon ſubſtantial grounds, and the very ſtrength of truth by the diſcuſſion and conſultation of the Spiritual and moſt Learned Perſons in this Realm. It ſhall be requiſite moreover to theſe premiſſes, to adjoyn the words and teſtimonies alſo of the Biſhops own oaths and profeſſion made to the King, yielding and rendering unto him onely the Style of Supreme Head next under Chriſt of the Church of England; all other Service, Subjection, and Obedience to be given to any other forein Potentate, which ſhould be prejudicial to the Kings Highneſs in this behalf being excluded, and that both frankly and freely of their own voluntary motion, and alſo upon the faith and fidelity of their Prieſthood, as by their own words and handwriting may appear, in form as hereunder followeth.

The

The Oath of *Stephen Gardener* Bishop of *Winchester*, made to King *Henry* VIII.

EGO Stephanus Wintonienſis Epiſcopus, pure, ſponte, & abſolute, in verbo Pontificio, profiteor ac ſpondeo illuſtriſſimæ veſtræ Regiæ Majeſtati, ſingulari ac ſummo Domino meo & Patrono, Henrico Dei gratia Angliæ & Franciæ Regi, Fidei Defenſori, Domino Hiberniæ, atque in terris Eccleſiæ Anglicanæ Supremo immediate ſub Chriſto Capiti, quod poſthac nulli externo Imperatori, Regi, Principi, aut Prælato, nec Romano Pontifici (quem Papam vocant) fidelitatem & obedientiam, &c.

The Oath of *Stephen Gardener* to the King.

Tranſlated into Engliſh thus.

I Stephen Biſhop of Wincheſter, do purely of mine own voluntary accord, and abſolutely in the word of a Biſhop, profeſs and promiſe to your Princely Majeſty, my ſingular and chief Lord and Patron, Henry the Eighth, by the grace of God King of England and of France, Defender of the Faith, Lord of Ireland, and in earth of the Church of England Supreme Head immediately under Chriſt; That from this day forward I ſhall ſwear, promiſe, give, or cauſe to be given, to no forein Potentate, Emperour, King, Prince, or Prelate, nor yet to the Biſhop of Rome, whom they call Pope, any Oath or fealty directly or indirectly, either by word or writing; but at all times, and in every caſe and condition, I ſhall obſerve, hold, and maintain, to all effects and intents, the quarrel and cauſe of your Royal Majeſty and your Succeſſors, and to the uttermoſt of my power ſhall defend the ſame againſt all manner of perſons, whomſoever I ſhall know or ſuſpect to be Adverſaries to your Majeſty, or to your Succeſſors; and ſhall give my faith, truth, and obedience, ſyncerely and with my very heart, onely to your Royal Majeſty as to my Supreme Prince. I profeſs the Papacy of Rome not to be ordained of God by holy Scripture, but conſtantly do affirm and openly declare, and ſhall declare it, to be ſet up onely by Man, and ſhall cauſe diligently other men likewiſe to publiſh the ſame. Neither ſhall I enter any Treaty with any perſon or perſons, either privily or apertly, or ſhall conſent thereto, that the Biſhop of Rome ſhall have or exercife here any Authority or Juriſdiction, or is to be reſtored to any Juriſdiction hereafter.

Stephen Gardener abrenounceth the Pope.

Furthermore, that the said Bishop of Rome now being, or any that shall succæd him hereafter in the said Sea, is not to be called Pope, nor Supreme Bishop, or Universal Bishop, nor most holy Lord, but onely ought to be called Bishop of Rome, and Fellow Brother, (as the old manner of the most ancient Bishops hath bæn.) This I shall to my power openly maintain and defend.

And I shall firmly observe, and cause to be observed of other, to the uttermost of my cunning, wit, and power, all such Laws and Acts of this Realm, how and whatsoever, as have bæn enacted and established for the extirpation and suppression of the Papacy, and of the Authority and Jurisdiction of the said Bishop of Rome. Neither shall I appeal hereafter to the said Bishop of Rome, nor ever consent to any person that shall appeal to him; neither shall I attempt, prosecute, or follow any Suit in the Court of Rome, for any cause of right or justice to be had, or shall make answer to any Plea or Action, nor shall take upon me the person and office either of the Plaintiff or Defendent in the said Court. And if the said Bishop by his Messenger, or by his Letters, shall make any means or signification unto me, of any matter whatsoeuer it be, I shall with all speed and diligence make declaration and advertisement thereof, or cause the same to be signified either to your Princely Majesty, or to some of your secret Council, or to your Successors, or any of their privy Council. Neither shall I send or cause to be sent at any time any writing or messenger to the said Bishop or to his Court, without the knowledge or consent of your Majesty or your Successors, willing me to send writing or messenger unto him. Neither shall I procure or give counsel to any person to procure Bulls, Briefs, or Rescripts whatsoever, either for me or for any other, from the said Bishop of Rome or his Court. And if any such shall be procured against my will and knowledge, either in general or in special, or else howsoever they shall be granted unto them, I shall utter and disclose the same, and not consent thereunto, nor use them in any case, and shall cause them to be brought to your Majesty or your Successors.

Furthermore, for the confirmation hereof I give my faith and truth by firm promise, and in the faith of a Bishop, that against this my foresaid Profession and Promise made I shall defend my self by no Dispensation, Exception, nor any remedy or cautel of Law or Example, during this my natural life. And if heretofore I have done or made any Protestation in prejudice of this my Profession and Promise here made, the same I do revoke at this present, and forever hereafter, and here utterly do renounce

by

by these presents. Whereunto I have subscribed and underwritten the name both of my self and of my Bishoprick with my proper hand, and thereto also have put to my Seal, in perpetual and undoubted testimony of the premisses.

Given the tenth day of February, Anno 1534, and of our Sovereign Lord King Henry the eighth twenty six.

Stephanus Wintoniensis.

The same Bishop of *Winchester*'s Reasons against the Pope's Supremacy.

MOreover the said Gardener in the forenamed Book De vera Obedientia, what Constancy he pretendeth, what Arguments he inferreth, how earnestly and pithily he disputeth on the Kings side against the Usurped State of the Bishop of Romes Authority, by the words of his Book it may appear; whereof a brief Collection here followeth. *Steph. Wint.* a Lutheran in his Book *De vera obedientia.*

IN the process of his foresaid Book, he alledging the old distinction of the Papists, wherein they give to the Prince the Regiment of things Temporal, and to the Church of things Spiritual; comparing the one to the greater Light, the other to the lesser Light, he confuteth and derideth the same distinction, declaring the Sword of the Church to extend no further, than to Teaching and Excommunication, and referreth all preheminence to the Sword of the Prince; alledging for this the second Psalm, And now you Kings be wise, and be learned ye that judge the earth, &c. The Sword of the Church how far it extendeth. Psal 2.

Also the example of Salomon, who being a King, according to his Fathers appointment ordained the Offices of the Priests in their Ministeries, and Levites in their Order, that they might give thanks and minister before the Priests, after the order of every day, and Porters in their divisions gate by gate. 2 Par. 28. Exod. 32.

And speaking more of the said Salomon he saith, For so commanded the Man of God, neither did the Priests nor Levites omit any thing of all that he had commanded, &c. 1 Reg. 22.

Besides this, he alledgeth also the example of King Ezechias, 2 Paralyp. 28. He alledgeth moreover the example and fact of Justinian, which made Laws touching the Faith, Bishops, Clerks, Hereticks, and such other.

Aaron

Aaron (saith he) obeyed Moses, Salomon gave sentence upon Abiathar the High Priest.

1 Macch. 10. 1 Macch. 14. Alexander the King (in the first of Macchabees) writeth thus to Jonathas, Now have we made thee this day the High Priest of thy people, &c. So did Demetrius to Simon.

Matth. 16. Then coming to the words of Christ spoken to Peter, Matthew 16. upon which words the Pope pretendeth to build all his Authority, to this he answereth, That if Christ by those words had limited to Peter any such special state or preheminence above all Princes, then were it not true that is written, Cœpit Jesus docere & facere; forasmuch as the words of Christ should then be contrary to his own facts and example, who in all his life never usurped either in himself any such domination above Princes, shewing himself rather subject unto Princes; nor yet did ever permit to his Apostles any such example of ambition to be seen, but rather rebuked them for seeking any manner of Majority amongst them.

The Kings Style and Title approved by *Steph. Winc.* And where he reasoneth of the Kings Style and Title, being called the King of England and of France, Defender of the Faith, Lord of Ireland, and Supreme Head in earth of the Church of England immediately under Christ, &c. thus he addeth his mind and censure, saying, That he seeth no cause in this Title why any man should be offended, that the King is called the Head of the Church of England, rather than of the Realm of England; and addeth his reason thereunto, saying, If the Prince and King of England be the Head of his Kingdom, that is, of all Englishmen that be his Subjects, is there any cause why the same English Subjects should not be subject to the same Head like wise, in this respect because they are Christians, that is to say, for the title of Godliness, as though that God, which is the cause of all Obedience, should now be the cause of Rebellion?

At length thus he concludeth with an Exclamation saying, To say (saith he) that a King is the Head of a Kingdom, and not of the Church, what an absurd and a foolish saying is this?

The King is as well the Head of the Church as of his Kingdom. And further, adding for example the subjection of the Servant and Wife. If the Servant (saith he) be subject to his Master, or Wife to her Husband, being Infidels, doth their Conversion afterward, or name of Christians, make them less Subjects than they were before? As Religion therefore doth not alter the Authority of the Master over the Servant, nor of the Husband over the wife; no more (saith he) doth it between the Prince and Subjects.

Paul

Paul making no exception nor distinction of Subjection, save onely of that which belongeth to God, willeth all men to obey their Princes, and what Princes? Those Princes which bear the Sword. And although we are bound by the Scripture to obey our Bishops and Spiritual Pastors of the Church, yet that obedience diminisheth nothing the chief and head Authority that ought to be given to the Prince, no more than the obedience of the Servant to his Master, or of the Wife to her Husband, exempteth them from Subjection due to their Superiour Powers.

And herewithall he inferreth a principle of the Law: Divers Jurisdictions (saith he) proceeding from one person do not marry nor hinder themselves, but rather do confirm and fortifie one another. A Rule of the Law.

Again, whereas the Bishop of Rome under the name of Peter doth appropriate to himself the highest place in the Church, for that he is the Successor of Peter. Thereunto he answereth in one word, but in that one word he answereth enough and to the full; I would (saith he) he were, for so in very deed he might well exceed and pass all Kings and Princes, if not in preheminency of Dignity, yet in admiration and excellency of Virtue; in which kind of superiority the Lord Christ would his Apostles and Ministers to go before all Kings and Emperours in the whole world. *Wenchesters* with that the Pope were *Peters* Successor.

After this, in prosecuting the Argument of Peters Confession, he argueth thus and saith; that as flesh and bloud did not reveal to Peter that Confession, so neither was that Prerogative given to the flesh and bloud of Peter, but to the better part, that is, to the spirit of Peter, which is to mean, in respect of the spiritual Confession of Peter, and not in respect of any carnal place or person, &c. Argument: The Prerogative was given to him which confessed. Flesh and Bloud in *Peter* did not confess Christ. *Ergo* the Prerogative was not given to the Flesh and Bloud of *Peter*.

Item, If the Scholar ought not to be above the Master, how then could either Peter take that upon him, which Christ his Master so constantly did refuse? Or how can the Bishop of Rome now claim that by Succession, whereof no example is to be found either in the Head, or his Predecessor before him? For so we read in Eusebius, both of Peter, James, and John, that they did arrogate no such Primacy unto them, but were content that James surnamed Justus should be the Bishop of the Apostles.

And as for the name and signification of the word Primatus, i. Primacy, if it be taken for the first nomination, or the first place given, so he granteth that Peter had the preferment of the first name and place in the order of the Apostles; but it followeth not, that with this Primacy he had also a Kingdom given. And though he were bid of the Lord to confirm his Brethren, yet was he not bid to exercise an Imperty upon his Brethren, for so were they not his Brethren but his Subjects. *Primatus* or Primacy what it signifieth. He saith, *Confirm thy Brethren*, but not thy Subjects.

Primus Primatus, i. Primacy meaneth as much as the first standing in Vocation, and is the name of Vertue and not of Power.

That Peter was Primus, that is, first or chief in the number of them which confessed Christ, it is not to be denied; for first he confessed, first he taught the Jews, first he stood in defence of the verity, and was the first and chief Prosecutor among them; but yet that maketh not that he should therefore vindicate a general Primacy and Rule over all other States and Potentates of the world, no more than Apelles, because he is noted the first and chief of all Painters, therefore ought to bear rule over all Painters; or because the University of Paris is nominate for the first and chief of other Universities, shall therefore the French King and all other Princes, in their publick Administration wherein they are set of God, become Subjects and Underlings to that University?

Thus after many other reasons and persuasions contained in the said Book De obedientia, (for I do but superficially skim over the top onely of his Probations and Arguments) finally in the end of his Peroration he concludeth the whole summ of his mind in this effect; first denying that the Bishop of Rome had ever any such extern Jurisdiction assigned to him absolutely from God, to reign over Kings and Princes; for the probation whereof he hath alledged sufficiently (as he saith) the examples and doings of Christ himself, which ought to be to us all a sufficient Document.

And as concerning the term of Primacy, albeit it be used sometimes of the Fathers, yet the matter being well considered and rightly expounded, maketh nothing for the large Dominion of the Bishop of Rome, which now he doth usurp.

Also as for the Prerogatives granted unto Peter, by the which Prerogatives our Saviour would crown his own Gifts given unto him, crowning not the flesh and blood of Peter, but the marvellous testimony of his Confession, all this maketh nothing for the Popes purpose.

Succession of *Peter.*

Likewise as concerning the Local Succession of Peter, the Pope hath nothing thereby to claim. If he will be Successor of Peter, he must succeed him in Faith, Doctrine, and Conditions; and in so doing he neither will, neither yet shall need to seek for Honour, but shall be honoured of all good men, according as a good man should be, and that much more than he being a good man would require.

Steph. Winton. takes his *Vale* of the Pope, but not his *Ultimum Vale.*

And thus Stephen Winchester taking his leave, and bidding the Pope farewell, endeth with a friendly Exhortation, willing him to be wise and circumspect, and not to strive stubbornly against the truth. The light of the Gospel (saith he) so shineth in all mens eyes, that the works of the Gospel be known, the Mysteries of

Christs Doctrine are opened, both learned and unlearned Men and Women, being English born, do see and perceive that they have nothing to do with Rome, nor with the Bishop of Rome, but that every Prince in his own Dominion is to be taken and accepted as a Vicar of God, and Governent of Christ in his own bounds. And therefore seing this Order is taken of God, and one in the Church should bear the Office of Teaching, another should bear the Office of Ruling, (which Office is onely limited to Princes) he exhorteth them to consider the truth, and to follow the same, wherein consisteth our true and special Obedience, &c.

The Office of Teaching.
The Office of Ruling.

A Letter of the University of *Cambridge* against the Usurped Power of the Bishop of *Rome*.

UNiversis Sanctæ Matris Ecclesiæ filiis, ad quos præsentes Literæ perventuræ sunt, cœtus omnis regentium & non regentium Academiæ Cantabrigiensis, salutem, in omnium salvatore Jesu Christo.

Cum de Romani Pontificis potestate, &c.

Translated into English thus.

TO all and singular Children of the holy Mother Church, to whose hands these presents shall come, the whole Society of Regents and not Regents of the University of Cambridge, sendeth greeting in our Saviour Jesus Christ.

A Letter of the University of *Cambridge*.

Whereas now of late it hath risen up in question among us concerning the Power of the Bishop of Rome, which he doth both claim to himself by the holy Scripture, over all Provinces and Nations in Christendom, and hath now of long time exercised in this Realm of England: And forasmuch as our Censure concerning the cause is required, to wit, whether the Bishop of Rome hath any Power or Authority in this Kingdom of England allotted to him by God in the Scripture, more than any other forein Bishop, or no? We thought it therefore good reason, and our duty for the searching out of the verity of the said Question, that we should imploy therein our whole endeavour and study, whereby we might tender and publish to the world what our reason and censure is touching the premisses.

For

For therefore we suppose that Universities were first provided and instituted of Princes, to the end that both the people of Christ might in the Law of God be instructed, and also that false Errors (if any did rise) might through the vigilant care and industry of learned Divines be discussed, extinguished, and utterly rooted out. For the which cause we in our Assemblies and Convocations (after our accustomed manner) resorting and conferring together upon the Question aforesaid, and studiously debating and deliberating with our selves, how and by what order we might best proceed for the finding out of the truth of the matter; and at length choosing out certain of the best learned Doctors and Batchelors of Divinity, and other Masters, have committed to them in charge, studiously to insearch and peruse the places of holy Scripture, by the viewing and conferring of which places together, they might certifie us what is to be said to the Question propounded.

The Censure of the University of *Cambridge* against the Popes Supremacy.

Forasmuch therefore as we having heard and well advised, and throughly discussed in open Disputations, what may be said on both parts of the foresaid Question, those Reasons and Arguments do appear to us more probable, stronger, truer, and more certain, and sounding much more near to the pure and native sense of Scripture, which do deny the Bishop of Rome to have any such power given him of God in the Scripture. By reason and force of which Arguments we being persuaded, and conjoyning together in one Opinion, have with our selves thus decreed to answer unto the Question aforesaid, and in these writings thus resolutely do answer in the name of the whole University, and for a Conclusion undoubted do affirm, approve, and pronounce, That the Bishop of Rome hath no more State, Authority, and Jurisdiction given him of God in the Scriptures over this Realm of England, than any other extern Bishop hath. And in testimony and credence of this our Answer and Affirmation, we have caused our common Seal to be put to these our foresaid Letters accordingly.

The Bishop of *Rome* hath no more State in *England* than hath any other Bishop.

At Cambridge in our Regent House,
Anno Dom. 1534.

The

The publick and general Agreement of the whole Clergy of *England*, confirmed and ratified in their own publick Book called *The Bishops Book*, *Anno* 1534. with the Names of the Witnesses.

WE think it convenient, that all Bishops and Preachers shall instruct and teach the People committed unto their spiritual charge, that whereas certain men do imagine and affirm, that Christ should give unto the Bishop of Rome power and authority, not onely to be Head and Governour of all Priests and Bishops in Christs Church, but also to have and occupy the whole Monarchy of the World in his hands, and that he may thereby lawfully depose Kings and Princes from their Realms, Dominions, and Seigniories, and so transfer and give the same to such persons as him liketh, that is utterly false and untrue; for Christ never gave unto S. Peter, or unto any of the Apostles or their Successors, any such Authority. And the Apostles S. Peter and S. Paul do teach and command, that all Christian People, as well Priests and Bishops, as others, should be obedient and subject unto the Princes and Potentates of the World, although they were Infidels. Testimonies out of the Bishops Book against the Popes Supremacy.

And as for the Bishop of Rome, it was many hundred years after Christ before he could acquire or get any Primacy or Governance above any other Bishops out of his Province in Italy; since the which time he hath ever usurped more and more. And though some part of his power was given to him by the consent of the Emperours, Kings and Princes, and by the consent also of the Clergy in General Councils assembled; yet surely he attained the most part thereof by marvellous subtilty and craft, and especially by colluding with great Kings and Princes, sometime training them into his Devotion by pretence and colour of Holiness and Sanctimony, and sometime constraining them by force and tyranny. Whereby the said Bishops of Rome aspired and rose at length unto such greatness in Strength and Authority, that they presumed and took upon them to be Heads, and to put Laws by their own Authority, not onely unto all other Bishops within Christendom, but also unto the Emperours, Kings, and other the Princes and Lords of the world, and that under How the Bishop of *Rome* rose by ambition.

Concilium tertium Carthaginense cap. 6.

First, the General Council of *Nice* decreed, that the Patriarchs of *Alexandria* and *Antiochia* ſhould have like power over the Countries about thoſe Cities, as the Biſhops of *Rome* had over the Countries about *Rome*.

In the Council of *Mileuitan* it was decreed, that if a Clerk of *Africk* would appeal out of *Africk* unto any Biſhop beyond the Sea, he ſhould be taken as a perſon Excommunicate.

In the General Council of *Conſtantinople* the firſt it was likewiſe decreed, that every Cauſe between any perſons ſhould be determined within the Provinces where the matters did lie; and that no Biſhop ſhould exerciſe any power out of his own Diocceſe or Province. And this was alſo the mind of holy S. *Cyprian*, and of other holy men of *Africa*.

To conclude, therefore the Pope hath no ſuch Primacy given him, either by the words of Scripture, or by any General Council, or by common conſent of the holy Catholick Church.

the pretence of the Authority committed unto them by the Goſpel; wherein the ſaid Biſhops of Rome do not onely abuſe and pervert the true ſenſe and meaning of Chriſts Word, but they do alſo clean contrary to the uſe and cuſtom of the Primitive Church, and ſo do manifeſtly violate as well the holy Canons made in the Church immediately after the time of the Apoſtles, as alſo the Decrees and Conſtitutions made in that behalf by the holy Fathers of the Catholick Church aſſembled in the firſt General Councils. And finally, they do tranſgreſs their own profeſſion made in their Creation. For all the Biſhops of Rome always, when they be conſecrated and made Biſhops of that Sæ, do make a ſolemn profeſſion and vow, that they ſhall inviolably obſerve and keep all the Ordinances made in the firſt eight General Councils; among the which it is ſpecially provided and enacted, that all Cauſes ſhall be finiſhed and determined within the Province where the ſame begun, and that by the Biſhops of the ſame Province, and that no Biſhop ſhall exerciſe any Juriſdiction out of his own Province: and divers ſuch other Canons were then made and confirmed by the ſaid Councils to repreſs and take away out of the Church all ſuch Primacy and Juriſdiction over Kings and Biſhops, as the Biſhops of Rome pretend now to have over the ſame. And we find that divers good Fathers, Biſhops of Rome, did greatly reprove, yea and abhor (as a thing clean contrary to the Goſpel, and the Decræs of the Church) that any Biſhop of Rome, or elſewhere, ſhould preſume, uſurp, or take upon him the Title and Name of Univerſal Biſhop, or of the Head of all Prieſts, or of the Higheſt Prieſt, or any ſuch like Title. For confirmation whereof it is out of all doubt, that there is no mention made neither in Scripture, nor in the Writings of any authentical Doctor or Author of the Church, being within the time of the Apoſtles, that Chriſt did ever make or inſtitute any diſtinction or difference to be in the preheminence of Power, Order, or Juriſdiction, between the Apoſtles themſelves, or between the Biſhops themſelves, but that they were all equal in Power, Order, Authority, and Juriſdiction. And that there is now, and ſince the time of the Apoſtles, any ſuch diverſity or difference among the Biſhops, it was deviſed by the antient Fathers

Gregorius l. 4. Epiſtolarum indictione 13. Epiſt 13.

thers of the Primitive Church, for the conservation of good order and unity of the Catholick Church, and that either by the consent and authority, or else at the least by the permission and sufferance of the Princes and Civil Powers for the time ruling, &c.

And shortly after followeth, And for the better confirmation of this part, we think it also convenient that all Bishops and Preachers shall instruct and teach the people committed unto their spiritual charge, that Christ did by express words prohibit, that none of his Apostles, nor any of their Successors, should, under the pretence of the Authority given unto them by Christ, take upon them the Authority of the Sword; that is to say, the Authority of Kings, or of any Civil Power in this world, yea or any Authority to make Laws or Ordinances in causes appertaining unto Civil Powers. Truth it is, the Priests and Bishops may execute all such Temporal Power and Jurisdiction, as is committed unto them by the Ordinance and Authority of Kings, or other Civil Powers, and by the consent of the people, (as Officers and Ministers under the said Kings and Powers) so long as it shall please the said Kings and People to permit and suffer them so to use and execute the same. Notwithstanding if any Bishop, of what estate or dignity soever he be, be he Bishop of Rome, or of any other City, Province, or Diocese, do presume to take upon him Authority or Jurisdiction in causes or matters which appertain unto Kings, and the civil powers and their Courts, and will maintain or think that he may so do by the Authority of Christ and his Gospel, although the Kings and Princes would not permit and suffer him so to do; no doubt that Bishop is not worthy to be called a Bishop, but rather a Tyrant, and as Usurper of other mens rights contrary to the Law of God, and is worthy to be reputed none otherwise than he that goeth about to subvert the Kingdom of Christ. For the Kingdom of Christ in his Church is a spiritual, and not a carnal Kingdom of the world; that is to say, the very Kingdom that Christ by himself or by his Apostles and Disciples sought here in this world, was to bring all Nations from the carnal Kingdom of the Prince of darkness unto the light of his spiritual Kingdom, and so himself to reign in the hearts of the people by grace, faith, hope, and charity. And therefore sith Christ did never seek nor exercise any worldly Kingdom or Dominion in this world, but rather refusing and flying from the same, did leave the said worldly Governance of Kingdoms, Realms, and Nations, to be governed by Princes and Potentates, (in like manner as he did find them) and commanded also his Apostles and Disciples to do the

The Bishop of *Rome* judged to be a Tyrant and Usurper.

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ſemblable, as it was ſaid before; whatſoever Prieſt or Biſhop will arrogate or preſume to take upon him any ſuch Authority, and will pretend the Authority of the Goſpel for his defence therein, he doth nothing elſe but (in a manner as you would ſay) crowneth Chriſt again with a Crown of Thorn, and traduceth and bringeth him forth again with his Mantle of Purple upon his back, to be mocked and ſcorned of the world, as the Jews did to their own damnation.

This Doctrine was ſubſcribed and allowed by the witneſs and teſtimony of theſe Biſhops and other Learned Men, whoſe Names hereunder follow, as appeareth in the Biſhops Book before named.

TESTES.

Teſtimonies of Biſhops and Doctors of *England* againſt the Pope.

Thomas Cantuarienſis
Edouardus Eboracenſis
Johannes Londonenſis
Cuthbertus Dunelmenſis
Stephanus Wintonienſis
Robertus Carliolenſis
Johannes Exonienſis
Johannes Lincolnienſis
Johannes Bathonienſis
Rolandus Covent. & Lichfield.
Thomas Elienſis
Nicolaus Sarum
Johannes Bangor.
Edouardus Herefordienſis
Hugo Wigornienſis
Johannes Roffenſis
Richardus Ciceſtrenſis
Gulielmus Menevenſis
Robertus Aſſavenſis
Robertus Landavenſis
Guilielmus Norwicenſis
Richardus Wolman Archidiacon. Sudbur.
Guilielmus Knight Archidiacon. Richmond.
Johannes Bell Archidiacon. Glouceſter.
Edmundus Bonner Archidiacon. Leiceſter.
Guilielmus Skippe Archidiacon. Dorſet.
Nicolaus Heth Archidiacon. Stafford.
Cuthbertus Marſhall Archidiacon. Nottingham.
Richardus Curten Archidiacon. Oxon.
Guilielmus Glife
Galfridus Downes
Robertus Oking
Radulphus Bradford
Richardus Smith
Simon Matthew
Johannes Prin
Guilielmus Buckmaſter
Guilielmus May
Nicolaus Wotton
Richardus Cox
Johannes Edmunds
Thomas Robertſon
Johannes Baker
Thomas Barret
Johannes Haſe
Johannes Tyſon.

These were Doctors of Divinity and both Laws.

A Protestation in the name of the King, and the whole Council and Clergy of *England*, why they refuse to come to the Popes Council at his call.

SEeing that the Bishop of Rome calleth Learned Men from all parts, conducting them by great rewards, making as many of them Cardinals as he thinketh most meet, and most ready to defend Frauds and Untruths; we could not but with much anxiety cast with our selves, what so great a preparance of Wits should mean. As chance was we guessed even as it followed. We have been so long acquainted with Romish Subtilties and Popish Deceits, that we well and easily judged the Bishop of Rome to intend an Assembly of his Adherents, and men sworn to think all his Lusts to be Laws; we were not deceived. Paul the Bishop of Rome hath called a Council, to the which he knew well either few or none of the Christian Princes could come; both the time that he indicted it, and also the place where he appointed it to be, might assure him of this. But whither wander not these Popish Bulls? whither wander they not astray? What King is not cited and summoned by a proud Minister and Servant of Kings, to come to bolster up Errors, Frauds, Deceits, and Untruths, and to set forth this feigned General Council? For who will not think that Paul the Bishop of Rome goeth sooner about to make men believe that he pretendeth a General Council, than that he desireth one indeed? No, who can less desire it, than they that do despair of their Cause, except they be Judges and give sentence themselves against their Adversaries? We which very sore against our will at any time leave off the procurement of the Realm any common weal, need neither to come our selves, nor yet to send any Procurators thither, no nor yet to make our Excuse for either of both. For who can accuse us that we come not at his call, which hath no Authority to call us?

The Kings Protestation why he sends not to the Popes Council.

The Popes craft espied.

The King not bound to come at the Popes call.

But for a season let us (as a sort of Blindlings do) grant that he may call us, and that he hath Authority so to do; yet (we pray you) may not all men see, what availeth it to come to this Council, where ye shall have no place except ye be known both willing to oppress truth, and also ready to confirm and stablish Errors? Do not all men perceive as well as we, with what integrity, fidelity, and religion,

Who be they that have place in the Popes Council.

these men go about to discuss matters in controversie, that take them in hand in so troublesom a time as this is? Is it not plain what fruit the Common-weal of Christendom may look for there, whereas Mantua is chosen the place to keep his Council in? Is there any Prince not being of Italy, yea is there any of Italy, Prince or other dissenting from the Pope, that dareth come to this Assembly and to this place? If there come none that dare speak for trodden truth, none that will venture his life, is it marvel if the Bishop of Rome being Judge, no man repining, no man gainsaying, the Defenders of the Papacy obtain that Popish Authority, now quailing and almost fallen, to be set up again.

The place of the Council not indifferent.

No reason that the Pope should be Judge in his own cause.

Is this the way to help things afflict? to redress troubled Religion? to lift up oppressed truth? Shall men this way know whether the Roman Bishops (which in very deed are, if ye look upon either their Doctrine or Life, far under other Bishops) ought to be made like their Fellows, that is, to be Pastors in their own Diocese, and so to use no other power; or else whether they may make Laws, not onely unto other Bishops, but also to Kings and Emperours? O boldness, mete to be beaten down with force, and not not to be convinced with Arguments. Can either Paul that now Lordeth, or any of his, earnestly go about (if they alone, or at the least without any Adversary, be thus in a corner assembled together) to heal the Sicknesses, to take away the Errors, to pluck down the Abuses that now are crept into the Church, and there be bolstered up by such Councils as now is like to be at Mantua?

The Bishop of *Rome* in learning and life far under other Bishops.

Paul the Pope proleth for his own profit.

Is it very like that these, which prole for nothing but profit, will right gladly pull down all such things as their Forefathers made, onely for the increase of Money? Whereas their Forefathers, when their Honour, Power, and Primacy was called into question, would either in despight of Gods Law maintain their Dignity, or (to say better) their intolerable Pride? Is it like that these will not tread in their steps, and make naughty new Canons, whereby they may defend old evil Decrees? Howbeit, what need we to care either what they have done, or what they intend to do hereafter, forasmuch as England hath taken her leave of Popish Crafts for ever, never to be deluded with them hereafter? Roman Bishops have nothing to do with English People; the one doth not traffick with the other, at least though they will have to do with us, yet we will none of their merchandise, none of their stuff, we will receive them of our council no more. We have sought our hurt, and bought our loss a great while too long. Surely their Decrees, either touching things set up or put down, shall have

England taketh her leave of the Pope for ever.

England refuseth the Popes Merchandise.

non

none other place with us than all Bishops Decrees have, that is, if we like them we admit them, if we do not we refuse them. But lest peradventure men shall think us to follow our senses too much, and that we moved by small or no just causes, forsake the Authority, Censures, Decrees, and Popish Counsels, we thought it best here to shew our mind to the whole world. Wherefore we protest before God and all men, that we embrace, profess, and will ever so do, the right and holy Doctrine of Christ. All the Articles of his Faith, no jot omitted, be all so dear unto us, that we should much sooner stand in jeopardy of our Realm, than to see any point of Christs Religion in jeopardy with us. We protest that we never went from the unity of his Faith, neither that we will depart an inch from it. No, we will much sooner lose our Lives, than any Article of our Belief shall decay in England. We, which in all this cause seek nothing but the glory of God, the profit and quietness of the World, protest that we can suffer Deceivers no longer. We never refused to come to a General Council; no, we promise all our labour, study, and fidelity, to the setting up of trodden Truth and troubled Religion in their place again, and to do all that shall lie in us to finish such Controversies as have a great while too long vexed Christendom. Onely we will all Christian men be admonished, that we can suffer no longer that they be esteemed willing to take away Errors, which indeed by all the ways their wits will serve them go about this alone, that no man under pain of Death may speak against any Error or Abuse.

England goeth not from the unity of Faith although it goeth from the Pope.

The Faith of *England* Catholick.

England ready to send to any General Council where truth may be advanced.

We would have a Council, we desire it, yea and crave nothing so oft of God as that we may have one. But yet we will that it be such as Christian men ought to have, that is, frank and free, where every man without fear may say his mind. We desire that it be an holy Council, where every man may go about to set up Godliness, and not apply all their study to oppressing of Truth. We will it be General, that is to say, kept at such time and in such place, that every man which seeketh the glory of God may be present, and there frankly utter his mind. For when it shall seem General, either when no man that dissenteth from the Bishop of Rome is compelled to be from it, or when they that be present are not letted by any just terror to say boldly what they truly think; for who would not gladly come to such a Council, except it be the Pope, his Cardinals, and Popish Bishops? On the other side, who is so foolish, whereas the chief point that is to be handled in this Council is the Popes own Cause, Power, and Primacy, to grant that the Pope should reign, should be Judge, should be President

What a true General Council ought to be.

Conditions of a true General Council.

sident of the Council? If he which indeed can never think himself able to defend his Cause before any other Judge, be evermore made his own Judge, and so Controversies not decided, but Errors set up, what can be devised in the Commonwealth of Christendom more hurtful to the truth than General Councils?

The Pope would be Judge in his own cause.

The Pope hath no power to summon Councils.

And here to touch somewhat their impudent Arrogancy; By what Law, Power, or honest Title take they upon them to call Kings, to summon Princes to appear, where their Bulls command them? In time past all Councils were appointed by the Authority, Consent, and Commandment of the Emperour, Kings, and Princes; why now taketh the Bishop of Rome this upon him? Some will say, It is more likely that Bishops will more tender the cause of Religion, gladlier have Errors taken away, than Emperours, Kings, and Princes. The world hath good experience of them, and every man saith how faithfully they have handled religious matters. Is there any man that doth not see how vertuously Paul now goeth about by this occasion to set up his Tyranny again? Is it not like that he that observeth such a time as this is to keep a Council, much intendeth the redress of things that now are amiss, that he seeketh the restoring of Religion, that now calleth a Council, the Emperour and the French King, two Princes of great power, so bent to Wars that neither they, nor any other Christian Prince can, in a manner do any thing but look for the end of this long War? Go to, go to, Bishop of Rome, occasion long wish'd for offereth her self unto you; take her, she openeth a Window for your Frauds to creep in at: call your Cardinals, your own Creatures, shew them that this is a jolly time to deceive Princes in.

The Pope how he can watch his time.

O Fools! O wicked men! may we not justly so call you? Are ye not Fools, which being long suspected not onely of Princes, but of all Christian People in a manner, that in no case you could be brought to a General Council, plainly shew the whole world, that by these your Conciliables, your Mutter-mutter in corners, you take away all hope of lawful Catholick and General Council? Are you not wicked which so hate Truth, that except she be utterly banished ye will never cease to vex her? The living God is alive, neither Truth his Dearling (he being alive) can be called to so great shame, contumely, and injury; or if it may be called to all these, yet can it come to none of them. Who is he that grievously lamenteth not men to be of such shameful boldness, to shew apertly that they be Enemies unto Christ himself? On the other side, who will not be glad to see such men as foolish as they be wicked? The World is not now in a light suspition, as it hath been hitherto,

Truth may be pressed but cannot be oppressed.

The Pope Enemy to Christ.

therto, that you intend no reformation of Errors, but every man seeth before his eyes your deceits, your wicked minds, your immortal hatred that ye bear against the Truth. Every man seeth how many miserable Tragedies your pretence of an Unity and Concord hath brought into Christendom. They see your fair face of Peace hath served Sedition, and troubled almost all Christian Realms. They see ye never oppugn Religion more, than when ye will seem most to defend it. They be sorry to see that great wits a long season have spent their whole strength in defence of Deceits, Reason to put his whole power to the promoting of Pride and Ungodliness, Vertues to serve Vices, Holiness to be slave to Hypocrisie, Prudence to Subtilty, Justice to Tyranny. They be glad that Scripture now fighteth for it self, and not against it self. They be glad that God is not compelled to be against God, Christ against Christ. They be glad that Subtilty hath done no more hurt to Religion in time past, than now Constancy doth do good to Truth. They see the Marks that ye have shot at in all your Councils past, to be Lucre, Money, Gains; they see you sought your Profit, yea though it were joyn'd with the Slaughter of Truth. They see ye would ever that sooner injury should be done to the Gospel, than that your Authority, that is to say, arrogant Impudency should in any point be diminished.

The Popes hatred against the truth.

The Pope troubler of all Christian Realms.

The Popes marks where at he shooteth.

And we pray you, what may Paul the Bishop of Rome seem now to go about, which seeing all Princes occupied in great affairs, would steal (as he calleth it) a General Council? What other thing, than hereby to have some excuse to refuse a General Council hereafter, when time and place much better for the handling of matters of Religion shall be given unto Princes of Christendom? He will think he may then do as Princes now do; he will think it lawful not to come then, because Princes now come not. We pray God that we ever brawl not one with another in Religion; and whereas Dissention is amongst us, yet for our parts we do say, that we as much as men may, defend the better part, and be in the right way. We pray God that the world may enjoy peace and tranquillity, and that then we may have both time and place to settle Religion. For except first Princes agree, and so (war laid aside) seek peace, he loseth his labour that seeketh a General Council. If the Bishop of Rome may keep his Council while they thus be together, will not there be made many pretty Decrees? If they which would come if they had leisure be absent, and we which (though we lately might come) will not lose any part of our right, trow you in all our absence that the Bishop of Rome will not handle his Profit and Primacy well?

The Popes craft in stealing a General Council.

The time and place presently picked of the Pope.

Paul, how can any of ours not refuse to come to Mantua, through so many perils, a City so far set from England, so nigh your Friends, Kinsmen, and Adherents? Is he not unworthy of Life, that where he may tarry at home, will pass through so many Jeopardies of Life? Can he which cometh to Cremona, a City not far from Mantua, be safe if he be taken not to be the Bishop of Romes Friend, that is, (as the common sort of deceived people doth interpret) an Heretick? And if there come to Mantua such a number as would furnish a General Council, may not Mantua seem too little to receive so many Guests? But these two together, all the way from England to Mantua is full of just perils, and yet if ye escape all those, the very place where the Council is kept is more to be suspected than all the way. Do ye not know all Civil Laws to compel no man to come to any place, where he shall be in jeopardy of his Life all the way? We have no safe conduct to pass and return by the Dominions of other Princes. And if we had a safe conduct, yet should not we be charged with rashness, that where just terror might have dissuaded us from such a journey, we committed our selves to such perils? Surely he that (the time being as it is, things standing as they do) will go from England to Mantua, may be careless if he lack not wit; sure of his arrival or return from thence he cannot be. For who doth not know how oft the Bishops of Rome have plaid false parts with them that in such matters have trusted to their safe conduct? How oft have they caused by their Perfidie such men to be slain, as they have promised by their Faith before, that they should both come safe and go safe? These be no news, Popes to be false, Popes to keep no promise neither with God nor Man; Popes contrary to their oaths, to defile their cruel hands with honest mens bloud. But we tarry too long in things that as well touch all men as us.

What an Heretick is among the Papists.

The way to *Mantua* long and dangerous.

The falshood of Popes no new thing.

We will (these now laid apart) turn our Oration unto such things, as privately touch both us King Henry the Eighth, and all Englishmen. Is it unknown to any man what mind Paul the Bishop of Rome beareth to us King Henry the Eighth, to us his Nobility, to us his Graces Bishops, and to us all his Graces Subjects for the pulling down of his usurped Power and proud Primacy, for expelling of his usurped Jurisdiction, and for delivering of our Realm from his grievous bondage and pollage? Who seeth not him even enflamed with hatred against us, and the flames to be much greater than he can now keep them in? He is an open Enemy, he dissembleth no longer, provoking all men by all the means that he can, to endamage us and our Country. These three years he hath been occupied

The hatred of the Pope against *England*.

cupied in no one thing ſo much, as how he might ſtir up the Commons of England, and corrupting ſome with Money, ſome with Dignities. We let paſs what Letters he hath written to Chriſtian Princes; with how great fervent ſtudy he hath exhorted them to ſet upon us. The good Vicar of Chriſt by his doing ſheweth how he underſtands the words of Chriſt; he thinketh he playeth Chriſt's part well, when he may ſay as Chriſt did, Non veni pacem mittere in terram, ſed gladium; I come not to make peace in earth, but to ſend ſwords about: and not ſuch ſwords as Chriſt would his to be armed withall, but ſuch as cruel Manquellers abuſe in the ſlaughter of their Neighbours. We marvel little though they ber'd other Princes oft, ſeeing they recompence our favour ſhewed to them with contumelies, our benefits with injuries.

The Pope bringeth not peace but the ſword to the earth, otherwiſe than Chriſt did.

We will not rehearſe here how many our Benefits beſtowed upon Roman Biſhops be loſt; God be with ſuch ungrate Carles, unworthy to be numbered amongſt men; Certes ſuch that a man may well doubt whether God or Man hath better cauſe to hate them. But that we have learned to owe good will even to them that immortally hate us, what could we wiſh them ſo evil but they have deſerved much worſe? We wiſh them this hurt alone, that God ſend them a better mind. God be thanked we have made all their ſeditious intents ſooner to ſhew their great malice towards us, than to do us much hurt; yea, they have well taught us evermore to take good heed to our Enemies. Undoubtedly it were good going to Mantua, and to leave their Whelps among the Lambs of our Flock. When we be weary of our Wealth, we will even do then as they would have us now do. No, no, as long as we ſhall ſee his heart ſo good towards us, we truſt upon his warning we ſhall well provide to withſtand his cruel malice. No let him now ſpend his deceits, when they can hurt none but ſuch as would deceive and are deceived.

Benefits caſt away upon the Pope.

They have by ſundry ways made us privy how much we be bound to them. It went nigh their hearts to ſee the judgment of July, of Clement the ſeventh, of Paul the third, nothing to be regarded with us. They be afraid if we ſhould ſuſtain no hurt, becauſe we juſtly rejected their Primacy, that other Princes would begin to do likewiſe, and to ſhake from their ſhoulders the heavy burthens that they ſo long have born, againſt Scripture, all right and reaſon. They be ſorry to ſee the way ſtopped, that now their Tyranny, Avarice, and Pride can have no paſſage into England, which was wont to walk, to triumph, to toſs, to trouble all men. They can ſcarce ſuffer Privileges, that is to ſay, Licence to ſpoil our Citizens, given

The Popes Curſes not feared in *England*.

them

them by our Forefathers, and brought in by erroniull Custom, to be taken from them. They think it unlawful, that we require things lawful of them that will be under no Laws. They think we do them wrong because we will not suffer them to do us wrong any longer. They see their Merchandize to be banished, to be forbidden; they see that we will buy no longer Chalk for Cheese. They see that they have lost a fair fleece, vengeable sorry that they can dispatch no more Pardons, Dispensations, Totquots, with the rest of their baggage and trumpery. England is no more a Babe; there is no man here but now he knoweth that they do foolishly that give Gold for Lead, more weight of that than they receive of this; they pass not, though Peter and Pauls Faces be graven in the Lead to make fools fain. No, we be sorry that they should abuse holy Saints visages to the beguiling of the world.

The Popes Trumpery dispatched out of *England*.

Gold given for Lead.

Surely, except God take away our right wits, not onely his Authority shall be driven out for ever, but his Name also shall be forgotten in England. We will from henceforth ask counsel from him and his when we list to be deceived, when we covet to be in error, when we desire to offend God, Truth and Honesty. If a man may guess the whole work by the foundation, where Deceits beginneth the work, can any other than Deceits be builded upon this foundation? What can you look for in this Mantuan Council, other than the oppression of Truth and true Religion? If there be any thing well done, think as every man doth, Bishops of Rome to be accustomed to do a few things well, that many evil may the better be taken at their hands. They when they list can yield some part of their right; they are content that some of their Decrees, some of their Errors and Abuses be reprehended, but they are never more to be feared than when they shew themselves most gentle. For if they grant a few they ask many, if they leave a little they will be sure of a great deal. Scarce a man may know how to handle himself, that he take no hurt at their hands, yea when they bless him; which seldom do good but for an intent to do evil. Certainly, come who so will to these Shops of Deceits, to these Fairs of Frauds, we will lose no part of our right in coming at his call, that ought to be called and not to call. We will neither come at Mantua, nor send thither for this matter, &c.

God grant.

The Popes foundation to all deceits.

The Pope doth a few things well, that many evils may the better proceed.

The Pope ought to be called, and not to call.

And so the Kings proceeding in the said his Protestation declareth moreover, how the Pope after he had summoned his Council first to be kept at Mantua, the three and twentieth day of May, An. 1537, shortly after directed out another Bull to prorogate the same Council to the moneth of

The Pope again prorogues his Council.

No-

November, pretending for his excuse that the Duke of Mantua would not suffer him to keep any Council there, unless he maintained a number of Warriours for defence of the Town. And therefore in his later Bull he prorogueth this Assembly, commanding Patriarchs, Archbishops, Bishops, Abbats, and other of the Spiritualty, by the vertue of Obedience, and under pain of Curſing, to be present, but sheweth no place at all where he would be, nor whither they should come. And in very deed no great matter though no place were named; for as good a Council no where to be called, as where it could not be; and as well no place served him that intended no Council, as all places. And to say truth, much better no place to be named, than to name such as he purposed not to come to; for so should he break no promise which maketh none. And so going forward in his Oration, toward the later end he thus inferreth by his words of Protestation, saying:

No, we will the Pope and his Adherents to understand that which we have oft said, and now say, and ever will say. He nor his hath no Authority nor Jurisdiction in England; we give him no more than he hath, that is never a deal. That which he hath usurped against Gods Law, and extorteth by violence, we by good right take from him again. But he and his will say, we gave them a Primacy. We bear them well, we gave it you indeed; if you have Authority upon us as long as our Consent giveth it you, and you evermore will make your plea upon our Consent, then let it have even an end where it began; we consent no longer, your Authority must needs be gone. If we being deceived by false pretence of evil-alledged Scriptures, gave to you that ye ought to have refused, why may we not, our Error now perceived, and your Deceit espied, take it again? We Princes wrote our selves to be inferiour to Popes; as long as we thought so we obeyed them as our Superiours. Now we write not as we did, and therefore they have no great cause to marvel, if we hereafter do not as we did; both the Laws Civil, and also the Laws of God, be on our side. For a Freeman born doth not lose his Liberty, nor hurt the plea of his Liberty, though he write himself a Bondman.

Princes as they gave the Pope Primacy, so they take it from him again.

Again, if they lean to Custom, we send them to S. Cyprian, which saith, That Custom, if Truth be not joyned with it, is nothing but Erroris vetustas, that is, an old Error. Christ said, Ego sum via, veritas, & vita; I am the way, the truth, and the life: he never said, Ego sum consuetudo, I am the Custom. Wherefore seeing Custom serveth you on the one side, and Scripture us on the other, are ye able to match us? In how many places doth

Custom.

Christ monish you to seek no Primacy, to prefer your selves before nobody, no to be obedient unto all Creatures? Your old Title Servus Servorum evil agreeth your new forged Dignity. But we will not tarry in matters so plain; we onely desire God, that Cæsar, and other Christian Princes, would agree upon some holy Council, where truth may be tried, and Religion set up, which hath ben hurt by nothing so sore, as by general not General Councils. Errors and Abuses grow too fast; Erudimini qui judicatis terram, Get you Learning you that judge the earth; and excogitate some Remedy for these so many Diseases of the sick Church. They that be wisest do despair of a General Council; wherefore we think it now best that every Prince call a Counell Provincial, and every Prince to redress his own Realm. We make all men privy what we think best to be done for the redress of Religion: if they like it, we doubt not but they will follow it, or some other better. Our trust is, that all Princes will so handle themselves in this behalf, that Princes may enjoy their own, and Priests of Rome content themselves with that they ought to have. Princes as we trust will no longer nourish Wolves whelps, they will subscribe no more to Popish Pride, to the Papacy, &c.

The Popes Title and his Dignity agree not together.

Best that every Prince reform his own Realm, and tarry not for General Councils.

Favour our doings, O Christian Princes, your Honour and ancient Majesty is restored. Remember there is nothing pertaining so much to a Princes Honour, as to set forth Truth, and to help Religion. Take you heed that their Deceits work not more mischief than your Vertue can do good, and everlasting War we would all Princes had with this Papacy. As for their Decrees, so hearken to them, that if in this Mantuan Assembly things be well done ye take them, but not as authorized by them, but that Truth, and things that maintain Religion, are to be taken at all mens hands. And even as we will admit things well made, so if there be any thing determined in prejudice of Truth, for the maintainance of their evil grounded Primacy, or that may hurt the Authority of Kings, we protest unto the whole world, that we neither allow it, nor will at any time allow it.

Ye have, Christian Readers, our mind concerning the General Council; we think you all see that Paul and his Cardinals, Bishops, Abbats, Monks, Friers, with the rest of the Rabblement, do nothing less intend, than the Knowledge of Truth. Ye see, this is no time meet, Mantua no place meet for a General Council: and though they were both meet, yet except some other call this Council, you see that we neither need to come nor to send. You have heard how every Prince in his own Realm may quiet things

things amiss. If there be any of you that can shew us a better way, we promise with all our hearty desire to do that that shall be thought best for the setting of Religion, and that we will leave our own Advices if any man shew us better. Which mind of ours we most heartily pray God that gave it us, not onely to increase in us, but also to send it unto all Christian Princes, all Christian Prelats, and all Christian People.

Injunctions given by King *Henry* VIII. to the Clergy of his Realm.

IN the Name of God, Amen. In the Year of our Lord God 1536, and of the most Noble Reign of our Sovereign Lord Henry VIII. King of England and of France, Defender of the Faith, Lord of Ireland, and in the earth Supreme Head of the Church of England, the twenty eighth, &c.

I Thomas Cromwell Knight, Lord Cromwell, Keeper of the Privy Seal of our said Sovereign Lord the King, and Vicegerent to the same; for and concerning all his Jurisdiction Ecclesiastical within this Realm, to the glory of Almighty God, to the Kings Highnes Honour, the publick weal of this Realm, and increase of vertue in the same, have appointed and assigned these Injunctions ensuing, to be kept and observed of the Dean, Parsons, Vicars, Curats, and Stipendaries, resident or having Cure of Souls, or any other Spiritual Administration within this Deanry, under the Pains hereafter limited and appointed.

THE first is, that the Dean, Parsons, Vicars, and other having Cure of Souls any where within this Deanry, shall faithfully keep and observe, and as far as in them may lie, shall cause to be kept and observed of all other, all and singular Laws and Statutes of this Realm, made for the abolishing and extirpation of the Bishop of Romes pretended and usurped Power and Jurisdiction within this Realm, and for the establishment and confirmation of the Kings Authority and Jurisdiction within the same, as of the Supreme Head of the Church of England, and shall to the uttermost of their wit, knowledge, and

Confirmation of the Kings Supremacy.

and Learning, purely, ſincerely, and without any colour or diſſimulation, declare, manifeſt, and open, by the ſpace of one quarter of a year now next enſuing, once every Sunday, and after at the leaſt twice every quarter of a year, in their Sermons and other Collations, that the Biſhop of Romes uſurped Power and Juriſdiction, having no eſtabliſhment nor ground by the Law of God, was for moſt juſt cauſes taken away and aboliſhed, and that therefore they owe unto him no manner of Obedience or Subjection, and that the Kings Power is within his Dominion the higheſt Potentate and Power under God, to whom all men within the ſame Dominion, by Gods commandment owe moſt Loyalty and Obedience, afore and above all other Potentates in earth.

Againſt the Popes Primacy.

Item, Whereas certain Articles were lately deviſed and put forth by the Kings Highneſs Authority, and condeſcended unto by the Prelats and Clergy of this his Realm in Convocation, (whereof part were neceſſary to be holden and believed for our Salvation, and the other part do concern and touch certain laudable Ceremonies, Rights, and Uſages of the Church, meet and convenient to be kept and uſed for a decent and politick order in the ſame) the ſaid Dean, Parſons, Vicars, and other Curats, ſhall ſo open and declare, in their Sermons and other Collations, the ſaid Articles unto them that be under their Cure, that they may plainly know and diſcern which of them be neceſſary to be believed and obſerved for their Salvation, and which be not neceſſary, but onely do concern the decent and politick order of the ſaid Church, according to ſuch commandment and admonition as hath been given unto them heretofore by the Authority of the Kings Highneſs in that behalf.

The Kings Articles to be read to the people.

Moreover, that they ſhall declare unto all ſuch as be under their Cure, the Articles likewiſe deviſed, put forth, and authorized of late, for and concerning the abrogating of certain ſuperſtitious Holydays, according to the effect and purport of the ſame Articles, and perſuade their Pariſhioners to keep and obſerve the ſame inviolably, as things wholſom, provided, decreed, and eſtabliſhed by the common Conſent and publick Authority, for the Commonweals commodity and profit of all this Realm.

Images aboliſhed.

Beſides this, to the intent that all Superſtition and Hypocriſie crept into divers mens hearts may vaniſh away, they ſhall not ſet forth or extoll any Images, Reliques, or Miracles, for any ſuperſtition or lucre, nor allure the peo

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ple by any intreatments to Pilgrimages of any Saints, otherwise than is permitted in the Articles lately put forth by the Authority of the Kings Majesty, and condescended unto by the Prelats and Clergy of this his Realm in Convocation, as though it were proper or peculiar to that Saint to give this Commodity or that; seeing all Goodness, Health, and Grace, ought to be both loked and asked only of God, as of the very Author of the same, and of none other, for without him it cannot be given; but they shall exhort as well their Parishioners as other Pilgrims, that they do rather apply themselves to the keeping of Gods Commandments, and the fulfilling of his works of Charity; perswading them that they shall please God more by the true exercise of their bodily Labour, Travel, or Occupation, and providing for their Families, than if they went about to the said Pilgrimages; and it shall profit more their Souls health, if they do bestow that on the poor and needy, which they would have bestowed upon the said Images or Reliques. Pilgrimages forbidden.

Also in the same their Sermons and other Collations, the Parsons, Vicars, and other Curats aforesaid, shall diligently admonish the Fathers and Mothers, Masters and Governours of Youth, being within their Cure, to teach or cause to be taught their Children and Servants, even from their Infancy, the Pater noster, the Articles of our Faith, and the Ten Commandments in their Mother Tongue, and the same so taught shall cause the said Youth oft to repeat and understand. And to the intent this may be the more easily done, the said Curats shall in their Sermons deliberately and plainly recite of the said Pater noster, Articles, or Commandments, one Clause or Article one day, and another another day, till the whole be taught and learned by little and little, and shall perfect the same in writing, or shew where printed Books containing the same be to be sold to them that can read, or will desire the same; and thereto that the said Fathers and Mothers, Masters and Governours, do bestow their Children and Servants, even from their Childhood, either to Learning or to some honest Exercise, Occupation, or Husbandry, exhorting, counselling, and by all the ways and means they may, as well in their said Sermons and Collations, as otherwise, the said Fathers, Mothers, Masters, and other Governours, being under their cure and charge, diligently to provide and foresee, that the said Youth be in no manner wise kept or brought up in idleness, lest at any time afterward they be driven for lack of some Mystery or Occupation to live by, to fall to begging, stealing, or some other un- Prayers in the Mother Tongue.

For bringing up of Youth in some Art or Occupation.

unthriftiness; forasmuch as we may daily see, through sloth and idleness divers valiant men fall, some to begging, some to theft and murther, which after brought to calamity and misery, impute a great part thereof to their Friends and Governours, which suffered them to be brought up so idly in their Youth; where if they had been brought up and educated in some good Literature, Occupation or Mystery, they should (being Rulers of their own Families) have profited as well themselves as divers other persons, to the great commodity and ornament of the Commonweal.

Placing of good Vicars and Curats.

Also that the said Parsons, Vicars, and other Curats, shall diligently provide, that the Sacraments and Sacramentals be duly and reverently ministred in their Parishes. And if at any time it happen them, either in any of the cases expressed in the Statutes of this Realm, or of special Licence given by the Kings Majesty, to be absent from their Benefices, they shall leave their Cure not to a rude and unlearned person, but to an honest, well learned, and expert Curat, that may teach the rude and unlearned of their Cure wholsom Doctrine, and reduce them to the right way, that they do not erre; and always let them see, that neither they nor their Vicars do seek more their own profit, promotion, or advantage, than the profit of the Souls that they have under their Cure, or the glory of God.

Every Parish to provide a Bible in English.

Item, that every Parson or Proprietary of any Parish Church within this Realm, shall on this side the Feast of S. Peter ad vincula next coming, provide a Book of the whole Bible both in Latin and also in English, and lay the same in the Quire, for every man that will to look and read thereon, and shall discourage no man from the reading of any part of the Bible, either in Latin or English, but rather to comfort, exhort, and monish every man to read the same as the very Word of God, and the spiritual food of mans Soul, whereby they may the better know their Duties to God, to their Sovereign Lord the King, and their Neighbour; ever gently and charitably exhorting them, that using a sober and modest behaviour in the reading and inquisition of the true sense of the same, they do in no wise stiffly or eagerly contend or strive one with another about the same, but refer the declaration of those places that be in controversie, to the judgment of them that be better learned.

Priests not to haunt Alehouses.

Also the said Dean, Parsons, Vicars, Curats, and other Priests, shall in no wise at any unlawful time, nor for

any

any other cauſe than for their honeſt neceſſity, haunt or reſort to any Taverns or Alehouſes, and after their Dinner and Supper they ſhall not give themſelves to drinking or riot, ſpending their time idly by day or by night, at Tables or Cards playing, or any other unlawful Game; but at ſuch times as they ſhall have ſuch leiſure, they ſhall read or hear ſomewhat of holy Scripture, or ſhall occupy themſelves with ſome honeſt Exerciſe, and that they always do thoſe things that appertain to good congruence and honeſty, with profit of the Commonweal, having always in mind that they ought to excell all other in purity of life, and ſhould be example to all other to live well and Chriſtianly.

Parſons not reſident to pay the 40th. part to their Pariſhes.

Furthermore, becauſe the goods of the Church are called the goods of the Poor, and in theſe days nothing is leſs ſaid than the Poor to be ſuſtained with the ſame, all Parſons, Vicars, Prebendaries, and other beneficed men within this Deanry, not being reſident upon their Benefices, which may diſpend yearly twenty pounds or above, either within this Deanry, or elſewhere, ſhall diſtribute hereafter yearly amongſt their poor Pariſhioners or other Inhabitants there, in the preſence of the Churchwardens, or ſome other honeſt men of the Pariſh, the fortieth part of the Fruits and Revenues of their ſaid Benefices, leſt they be worthily noted of Ingratitude, which reſerving ſo many parts to themſelves, cannot vouchſafe to impart the fortieth portion thereof amongſt the poor people of that Pariſh that is ſo fruitful and profitable unto them.

Every beneficed man worth 100 l. to find a Scholar at the Univerſity.

And to the intent that learned men may hereafter ſpring the more, for the executing of the ſaid premiſſes, every Parſon, Vicar, Clerk, or beneficed man within this Deanry, yearly to ſpend in Benefices or other Promotions of the Church, an hundred pounds, ſhall give competent Exhibition to one Scholar; and for as many hundred pounds more as he may diſpend, to ſo many Scholars more ſhall give like Exhibition in the Univerſity of Oxford or Cambridge, or ſome Grammar School; which after they have profited in good Learning, may be Partners of their Patrons Cure and Charge, as well in Preaching, as otherwiſe in the execution of their Offices, or may when need ſhall be otherwiſe profit the Commonwealth with their counſel and wiſdom.

Beneficed men to maintain their Manſions.

Alſo that all Parſons, Vicars, and Clerks, having Churches, Chapels, or Manſions within this Deanry, ſhall beſtow yearly hereafter upon the ſame Manſions or Chan-

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cels of their Churches being in decay, the fifth part of those their Benefices, till they shall be fully repaired, and the same so repaired they shall always keep and maintain in good estate.

All which and singular Injunctions shall be inviolably observed of the said Dean, Parsons, Vicars, Curats, Stipendaries, and other Clerks, and beneficed men, under pain of Suspension, and Sequestration of the fruits of their Benefices, untill they have done their duties according to these Injunctions.

Post-

Poſtſcript.

CHriſtian *Reader*, Who haſt peruſed and well weighed this Proteſtation, thou doſt ſee therein the Frauds, Pride, Avarice, Treacheries, Cruelties, Enmity to God and Chriſt, and his Truth and People, with many other notorious Enormities of the Pope and his Shaveling Prieſts and Clergy, clearly and openly diſcovered, detected, deteſted and renounced, by ſo great a King. He pronounces them to be open Enemies to Chriſt himſelf, and to carry in their Breaſts an immortal Hatred to his Truth. He Proclaimeth to all Chriſtian Princes and People the miſerable Tragedies, which under pretence of Unity and Concord, they have brought into *Chriſtendom*, and that they have troubled all Chriſtian Realms with Seditions, under plauſible pretences of Peace. That in all their Councils and Actings touching Religion, the only Marks they have ſhot at, was Lucre, Money and Gains; yea that they ſought their own Profit, with the Slaughter of the Truth, and were infinitely more willing that the greateſt Injury ſhould be done to the Goſpel, than that their Authority, that is to ſay, their Arrogant Impudence, ſhould ſuffer the leaſt Diminution. That their uſual practice is, to defile their cruel Hands with honeſt Mens Bloud, and that contrary to their Oaths. He further declares, That this holy Vicar was ſo inflamed with Hatred againſt the King and Kingdom, for pulling down his Uſurped Power, and Proud Primacy, for expelling his Uſurped Juriſdiction, for rejecting his Falſe and Heretical Doctrine, and delivering this Realm from his grievous Bondage and Polage; that *He* ſought by all ways to endamage both King and People; and by Enemies at *Home* and Princes *Abroad*, to ſtir up Troubles and Commotions. Upon which ſufficient Grounds, and for which juſt Cauſes, he thus reſolves, ſaying, *Surely except God take away our right Wits, not only his Authority*, to wit the Popes, *ſhall be driven out for* Ever, *but his Name alſo ſhall ſhortly be forgotten in* England. And again, *We will ha' the Pope and his Adherents to underſtand that which we have oft ſaid, and now ſay, and ever will ſay, He nor His hath no Authority or Juriſdiction in* England. *That which he hath uſurped againſt Gods Law, and extorted by Violence, We by good right take from him again.* And *He* exhorts all Chriſtian Princes to favour and follow his Godly and Juſt Proceedings.

Thus did God of his Infinite Goodneſs raiſe up this Great and Wiſe King to root out the Pope's Uſurped Authority, and Falſe Religion alſo, in a great meaſure, out of *England*; and the Lord grant that theſe Intolerable and Unſupportable Evils may be kept

out of it for ever. For without doubt, that Curſe of God which *Joſhua* pronounced againſt him that ſhould *Rebuild Jericho*, which was deſtroyed by the Word and Power of God, according as it is written, *Joſhua 6. 26. And* Joſhua *adjured them at that time, ſaying, Curſed be the Man before the Lord that riſeth up and Buildeth this City* Jericho, which was accordingly fulfilled in *Hiel* the *Bethelite* in the days of *Ahab*. I am very well aſſured, that that, and a greater Curſe will be the Portion of that Man from the Lord, that ſhall riſe up and Rebuild this Spiritual *Babylon* again in *England*, to wit, the *Antichriſtian* Church, which the Word and Power of God hath deſtroyed, and now for ſeveral happy Years kept out of this Nation. *Et nunc Reges intelligite, erudimini qui Judicatis terram. Be wiſe now therefore O Ye Kings, be inſtructed Ye that judge the Earth.*

And Oh ye People, be not as the Horſe and Mule that have no Underſtanding, but as Men at leaſt, and (if it may be) as Chriſtians: conſider and weigh well with your ſelves the great and inexplicable Evils that the poor Nation now groans under, none can tell for how long; ſome of which are theſe that follow, and greater cannot be told.

1. The Suppreſſing the Glorious Light of the Goſpel, and Baniſhing it out of Publique View; the ſilencing the Grace of Chriſts own Lips, and cauſing the Joyful Sound that Proclaims the Acceptable Year of the Lord, to ceaſe out of our Borders. And this is the Evil of Evils, and the Miſery of Miſeries which brings all other Evils and Miſeries along with it; yea this ſhuts up the Kingdom of Heaven from the World, and ſets Hell wide open, for all men to run headlong into it, as we ſee it done this day. This excludes the Love, Mercy and Goodneſs of God from the World, as much as poſſibly it can, and brings in his Wrath and heavy Diſpleaſure to waſt and conſume it; of which we have had the ſad and moſt exquiſite Experience, now alas! for ſeveral years together. For ſince the Goſpel, under ſeveral Mulcts and Penalties, hath been forbidden to be Preach'd, how many Manifeſtations of Gods Juſt Anger have we ſeen in many ſtrange and unuſual Prodigies, in the Heavens, in the Earth, in the Waters, *&c.* being loud Warnings of the Wrath to come. What a grievous and deſolating Plague, the Scourge of the Almighty, hath deſtroyed Thouſands and Ten Thouſands in that late great City, and in many other parts of the Nation, the like whereunto hath not been heretofore? What a dreadful Conflagration hath devoured that Famous and Incomparable City, the Head and Glory of theſe Nations, and laid it in Aſhes and Ruines like *Sodom* and *Gomorrah*? which Cities were ſet on Fire from Heaven, but this from Hell, by the Locuſts of the Bottomleſs Pit, the Emiſſaries of the Pope and his Clergy, which Vermin have ſwarmed in this Nation, ſince the removal of the Goſpel.

And

And this provoking Sin, is not ſo much the Sin of the People, as of the Powers of the Nation, who as it were, of very Malice, have openly renounced *Chriſt*, and deſired *Barabbas* to be given to them in his ſtead; they have rejected the Sweet and Meek Goſpel of Chriſt, and have deſired to be given to them the Cruel and Murderous Religion of *Antichriſt*; a Religion written in Red Letters, even in Letters of Bloud; for it hath ſhed the bloud of innumerable Saints and Martyrs in the ſeveral Ages, ſince Antichriſt firſt lift up his Head out of Hell into this World; ſeduceing the Powers of the World to take part with him in this bloudy Work. This Religion, or rather this Iniquity in the Suburbs of it, we ſee Erected already, and now the great City thereof, is ready to be built again; and this Kingdom of Darkneſs could never have been founded but in the abſence of the Light, which they have violently chaſed away. And this one thing carrys weight in it, that they who tolerate *Popery* to take its eaſe among us, and to lengthen its Cords, and to ſtrengthen its Stakes, though it be directly againſt Chriſt; and they who tolerate the open exerciſe of the *Jewiſh* Religion, which denies and blaſphemes Chriſt, will by no means ſuffer nor endure the true and ſincere Goſpel of Chriſts Kingdom to be publiſhed by any, but under great Penalties. Whereby they declare, that they are of one Council and Work with Satan, who hath with all his Subtilty and Cruelty fought againſt Chriſt and his Goſpel, from the firſt day of their Heavenly Birth hitherto.

This is the firſt and greateſt Evil the Nation mourns and groans under, but this is not all.

For *Secondly*, From hence follows the greateſt and deepeſt ignorance of God and Chriſt that can be, and of all their unſearchable Riches which the Goſpel hath diſcovered to the World. The greateſt ignorance of the Law and of the Goſpel, of Sin and of Righteouſneſs, of Salvation and Damnation, of Heaven and Hell; in a word, the groſſeſt ignorance of all the Revealed Truths of God, which concern us either to obtain Eternal Life, or to avoid Endleſs Death. So that in *India* and *Ethiopia*, in *Calno* and *Carchemiſh*, in *Pathros* and *Cuſh*, in *Meſech* and the Tents of *Kedar*, there is not greater ignorance of Chriſt and his Goſpel, and of the way of Salvation, to be found than in many places, and among many People in *England*; the true report that may be given of it is even incredible. And would it not grievouſly affect any Chriſtian Mans heart to behold ſo many thouſands of Children in this Nation, brought up without any right inſtruction in the Chriſtian Religion? Oh conſider, what a Profane and Heatheniſh Nation this muſt neceſſarily become in a few years! for, what the Children and Youths now are, the Common-Wealth will be in twenty or thirty Years. And what a bruitiſh and beaſt-like Generation will then People be in this Land, if the Lord take not care of this matter in the mean time. When few will be found

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who ſhall know any more of Chriſts Name than what may capacitate them to blaſpheme it, or of his moſt Precious Death and Crucifying, more than to ſerve them to Swear by his Bloud and Wounds. For the glorious Sun of Divine Knowledge, is three quarters Eclipſed already: the Good Lord prevent the Total Eclipſe thereof, by ſending forth again Miniſters of his own chooſing and anointing, to feed his People with true Knowledge and Underſtanding.

Thirdly, The third Miſery we ſigh under, is the overflowing of Iniquity like the mighty Waves of the Sea. Never was there ſuch a Deluge of Sin ſeen upon Earth, as now covers the Face of the Nation; this is even become the covering of all Fleſh. All ſorts of People, of High and Low Degree, whether Secular or Eccleſiaſtical, are all drencht and dyed in it; in ſuch ſort, that Men live in this World in the manifeſt likeneſs of the Devil, and if Satan himſelf were Incarnate, you could not eaſily diſcern one from the other. They ſet their Faces againſt Heaven, and call out upon God to Damn them, Soul and Body. So Diveliſh they are, that they would fain be tormented before their time, and do often provoke Hell to ſwallow them up; for becauſe they can be no liker to the Devil in this World, they would haſten to Hell that there they may be fully like him. Oh Monſters of Mankind! Oh the true Seed of the Serpent! the right *Generation of Vipers!* Ye have been fore-warn'd by God to flee from the Wrath to come, but who hath warn'd you to flee unto it? Who among the remote Nations would believe the report of all your Villanies? The very rehearſal of them would put them into Pangs, and the bare hearing of them into Tremblings: their Sayings and Doings are ſuch, as are not fit to be mentioned or recited among Men, but onely in the midſt of Devils. For who without horrible fear, could either repeat or hear their deſperate Blaſphemies againſt God himſelf, glorious in Holineſs, and againſt our Lord Jeſus Chriſt, (whom God hath made his Firſt-Born, *Higher than the Kings of the Earth*; and *when he brought him into the World, he ſaid, Let all the Angels Worſhip Him*) and againſt the Holy Spirit (againſt whom *whoever ſpeaks a word, it ſhall never be forgiven him*) againſt the bleſſed Goſpel the great and onely *Power of God to Salvation)* againſt the Kingdom of God on Earth, and againſt them that dwell in Heaven. Therefore, O Lord, forgive them not.

For their Vine is as the Vine of Sodom, *and of the Fields of* Gomorrah, *their Grapes are Grapes of Gall, their Cluſters are bitter, their Wine is the Poyſon of Dragons, and the cruel Venome of Aſps. The ſhew of their Countenance doth witneſs againſt them, and they declare their Sin more than* Sodom, *they hide it not, they boaſt of it, and every Man is famous as he can do moſt wickedly. Wo unto their Souls, for they have rewarded evil againſt themſelves.*

For

For therefore Hell hath enlarged her ſelf, and opened her Mouth without meaſure, and their Glory, and their Multitude, and their Pomp, and he that rejoiceth ſhall ſoon deſcend into it. This their Day approacheth, it comes, it makes haſt, when they ſhall periſh for ever like their own Dung, and they that have ſeen them ſhall ſay, where are they?

And therefore howl ye Profane Ones, for the Day of the Lord is at hand, it ſhall come as a Deſtruction from the Almighty: then ſhall your Wicked Hands fall down, and your Proud Hearts melt, and you ſhall be ſorely afraid; Pangs and Sorrow ſhall take hold on you, even Pangs as of a Woman in Travel: and when ye ſhall look to one another ye ſhall be amazed at one another, and your faces ſhall alter and change colour as Flames. For behold the Day of the Lord cometh cruel, both with Wrath and fierce Anger, to lay the Land deſolate for your ſakes, and he ſhall deſtroy the Sinners thereof out of it. And he will puniſh the World for their evil, and the Wicked for their wickedneſs, he will make the Arrogancy of the Proud Ones to ceaſe, and will lay low the Haughtineſs of the Terrible Ones. In that day Sodom *and* Gomorrah *ſhall riſe up in Judgment againſt you, and it ſhall be more tolerable for them than for you,* O Ye Profane Ones of *England!*

Theſe Spiritual Evils preſs us ſore; As for our Outward Evils, they are well known and felt by All, of all ſorts; and though I ſhould be ſilent in the rehearſing them, they ſpeak forth themſelves. They are a ſore not to be touched; yet if no hand ſhould touch them, how ſhould they be healed? Wherefore I will in the Name and Fear of God make mention of one of them, and of ſuch an one as briefly comprehends all the reſt.

And this is, The ſtrange and diſmal Withering, Waſting, Languiſhing and Dying Condition of Poor *England,* whoſe common Welfare no Man now looks after or regards. Oh *England!* where are now thy Wiſe Men? where are thy Pilots? where are thy Phyſicians? where are thy Counſelors? where are thy Helpers? where are they that pity thee, and ſay, *Alas, Alas Poor England!* thy Husband hath rejected thee, as a Wife of Whoredoms, and thou art become a Widow of Sorrows: thou art left as a Cottage in a Vineyard; *as a Lodge in a Garden of Cucumbers, as a Beſieged City. Thy bruiſe is incureable, and thy wound is grievous. There is none left to plead thy Cauſe, that thou mighteſt be bound up: thou haſt no healing Medicines left thee; Fear and a Snare and the Pit are upon thee, and to whom wilt thou ſtretch forth thy hands, to whom wilt thou lift up thy Voice for help?*

Thou waſt lately a Rich and Flouriſhing Kingdom, and for thy Plenty, Wealth and Glory waſt both the Wonder and Envy of the World. Whilſt thou didſt enjoy the Preſence of God, through his Word and Ordinances; whilſt Iniquity was baniſh'd out of Publique View; whilſt Holineſs and Righteouſneſs, Juſtice and Judgment, Truth and Equity had their chief place in thee, *Thou waſt a People ſaved by the Lord,* Honoured by the Lord, Exalted,

Magnified, Protected by the Lord. *Thou waſt the Head and not the Tail, even the Glory of Kingdoms and Nations.* Our Land then, was bleſſed with the precious things of Heaven, with the dew and the deep that coutcheth beneath, with the precious fruits brought forth by the Sun, and with the precious things put forth by the Moon, with the precious things of the Earth, and the Fulneſs thereof. We had plenty of Gold, and of Jewels of fine Gold; and our Houſes were ſtored with Silver; our Barns and Store-houſes were repleniſhed, and we were plenteous in Goods; in the fruit of our Cattel, and in the fruit of our Ground. Our Sons were as Plants grown up in their Youth, our Daughters as poliſht Pillars; our Oxen were ſtrong to labour, and our Sheep brought forth Thouſands: we did eat our Bread with joy, and drank our Wine with a merry heart, becauſe God accepted our Works. Yea then the Firſt-Born of the Poor did feed, and the Needy did ly down in Safety; for there was no breaking in nor going out, nor complaining in our Streets. We were a happy People that were in ſuch a caſe, yea much more happy, becauſe God was our Lord.

And thou O *London*, (for my heart is towards thee, and I am diſtreſſed for thee O *London*, and pained at the very heart) Thou waſt a Joyous City, whoſe Antiquity was of Ancient Days; thou waſt the Crowning City, whoſe Merchants were Princes, whoſe Traffiquers were the Honourable of the Earth: by thy great Wiſdom, and by thy Traffique thou didſt get thee Riches, and thou didſt get Gold and Silver into thy Treaſuries. The Harveſt of the River was thy Revenue, and thou waſt the Mart of Nations. All Nations emptied their Delicacies into thy Boſom, and poured forth their pleaſant things into thy Lap. And when thy Wares went forth out of thy Seas, thou filledſt many People, thou didſt enrich the Kings of the Earth with the multitude of thy Riches, and of thy Merchandiſe. Thou waſt alſo the Mountain of God, thou hadſt, in the midſt of thee, the ſtones of Fire. Thou waſt the chief High-Place; the Miniſters of Jeſus were dear to thee, and thy Arms were always open to embrace them; thou didſt frequent the Solemn Aſſemblies of the Saints, with the Multitude of them that kept right Holy-Day. The Out-caſts of Chriſt were wont to dwell with thee, and thou waſt a Covert to them from the face of the Spoiler. Many Fatherleſs Children had harbour and ſuccour in thee, and thou waſt a Husband to the Widows. It was thy Meat and Drink to feed the hungry, and to cloath the naked, and to viſit the Priſoners of Jeſus Chriſt. Thou waſt as the Vine-tree amongſt the Trees of the Foreſt, Verily a Noble Vine; But why haſt thou ſo ſuddenly turned into the Degenerate Plant of a Strange Vine? Why of a right Seed did you ſo eaſily become ſtrange Children, whoſe Mouth talketh Vanity, and your Right Hand is a Right Hand of Falſhood? Why didſt thou join thy ſelf with the Wicked, and help the Ungodly? Why didſt thou

thou love them that hate the Lord, and didſt turn thy heart and hand againſt them that love the Lord? Thou didſt reject his Miniſters: thou didſt perſecute his People; thou didſt hunt the ſteps of the Righteous that they could not go in thy Streets; thou didſt hawll to Priſon the Aſſemblies of the Saints; and didſt make havock of the Church of Chriſt till there was no remedy.

For when the Lord ſaw this he was angry, for he looked for Grapes from you, and you brought forth wild Grapes; he looked for Judgment from you, but behold Oppreſſion! for Righteouſneſs, but behold a Cry! *Wherefore he bent his Bow againſt thee like an Enemy, He ſtood with his Right Hand like an Adverſary.* He ſent a Fire into the midſt of thee that could not be quenched, and it hath devoured thee, and brought thee to Aſhes on the Earth, in the ſight of all them that beheld thee. He hath ſwallowed up thy Habitations, he hath thrown down in his Wrath your pleaſant Dwellings, your ſtately and beautiful Buildings. He ſent into thee treacherous Dealers to deal treacherouſly with thee, and Spoilers to ſpoil thee; whilſt thou waſt become a ſilly Dove without heart. He hath brought upon thee the days that have not come on thee ſince thou waſt a City; He hath ſtained the Pride of thy Glory, and brought into contempt all thy Honourable Perſons: they that did feed delicately were left deſolate in the Streets; they that were brought up in Silks and Scarlet embraced Dunghils: they that dwelt in well built Houſes were glad to ſhelter themſelves in Booths, and to crowd their heads in deſolate places; they are come down from their Glory to ſit in Duſt. For thy filthineſs was found in thy Skirts, therefore thou waſt brought down wonderfully. How are thy Merchandiſe of Gold and Silver, and Precious Stones, and of Pearl, and of fine Linnen, and Purple and Silk, thy broidered Works, thy Cheſts of rich Apparel, thy Spices and Odors, thy Veſſels of precious Wood, of Braſs and Iron, and Marble; thy Wine and Oil, thy ſtately Buildings and beautiful Structures of many Generations, how in three or four days are they all brought to nothing? *London*, the Glory of the Kingdom, the Beauty of *England's* Excellency, is become as when God overthrew *Sodom* and *Gomorrah*: and is now at preſent, a place for doleful Creatures, for Owls to dwell in, and for Satyrs to dance in, and for Wild Beaſts to cry among the deſolate Houſes, and Dragons in their Dwellings. For thou art ſwept with the Beſom of Deſtruction, and the Line of Emptineſs is ſtretched out upon thee; becauſe thou didſt reject the Word of the Lord, and kneweſt not the day of thy Viſitation.

How art thou brought down, which waſt inhabited by Seafaring Men? the renowned City which waſt ſtrong at Sea? and thy Inhabitants did cauſe terrour to all Nations. All that knew thee formerly are aſtoniſht at thee; thou art become a Terror to them that ſee thee, and they that hear of thee are pained for thee. I was bowed down at the hearing of it, I was diſmayed at the ſeeing

ing of it. *O Lord behold my affliction, for the Enemy hath magnified himself: see and consider, for I am become Vile.* Our Enemies say, This, this is the Day we have looked for; we have found it, we have seen it. This Day shall do that which the *Fifth* of *November* could not do; now shall we see our desire upon them; for the Strength of the *Protestant* Interest is broken; we have broken the Head of it, and now shall we raze it, to the very foundation of it. But O Lord thou hast seen my wrong, judge thou my Cause. Thou hast seen all their Vengeance, and all their imaginations against me; thou knowest the Contrivers, the Abettors, the Incouragers, the Actors, the Favourers of this Hellish Mischief; and all those that rejoice in it: Give unto them All Sorrow of Heart, thy Curse unto them. Persecute and destroy them in Anger, from under the Heavens of the Lord. And let all the People say *Amen*.

But now I must shake hands with thee *O London* in thy Dust and Ashes, for there is hope in this thy End. And I must turn my self back again to *England*, the Land of my Nativity, and take up a Lamentation for it. O *England*, what Nation was like unto thee from the Rising of the Sun to the Setting thereof? thou wast a People satisfied with favour, and full with the Blessings of the Lord, but art now suddenly become a poor and peeled People, meeted out and trodden down. Thou art smitten with a perpetual stroke in anger, by a heavy hand: thou art oppressed, spoyled and crushed in pieces evermore, and there is no man to save thee. For God hath remembred our Iniquities against us, and set our sins in the light of his Countenance. For by Lying, and Swearing, and Oppressing, and Slaying, and Drinking, and Whoring and Blaspheming, *&c.* the Land is defiled, under the Inhabitants thereof. We have forsaken the Laws of God, changed the Ordinances of Christ, and broken the Everlasting Covenant, and therefore hath the Curse devoured us. Our Labours yield us no Profit: our Plowing, Sowing and Reaping eats up the Husband-Man: our Trade is every where decayed: our Gold and Silver are exhausted and drained away: our Estates are impoverisht and wasted: the Abundance we had gotten and laid up, is departed: our Exactions and Taxes are heavy upon us, so that we eat our Bread with sorrow, and drink with sighing; for they have found out our Riches as a Nest, and as one gathereth Eggs that are left, so have they gathered the Substance of the Nation, and there was none that durst move the Wing, or open the Mouth to the People. We are brought so low that we have forgotten Prosperity; but we daily mourn and fade away; for we are filled with bitterness, and made drunk with Wormwood. For our Wise Counsellors are become Fools, Understanding is perished from them: our Princes are rebellious, and Companions of Thieves; they are Riotous Persons that eat not for Strength but for Drunkenness. Our Counsellors take Counsel, but not of God, but against him;

him: our Judges abhor true Judgment, and pervert all Equity; they turn Judgment into Gall, and the fruit of Righteouſneſs into Hemlock: they juſtifie the Wicked for a Reward, and take away the righteouſneſs of the Righteous from him. Our Prieſts, of all Titles and Degrees, are like roaring Lions in the midſt of us, ravening the Prey; they rob the Purſes of Men; they impriſon their Bodies; they devour their Souls: they live in Rioting and Drunkenneſs, they commit Adultery, and ſpeak Lyes: they ſtrengthen the hands of Evil Doers, that none doth return from his Wickedneſs. Our People are fooliſh and unwiſe, a company of treacherous Men, that ly in wait for precious Souls; they are perverſe Children, who have forſaken the Law of the Lord, and have ſaid to the Holy One of *Iſrael*, *Depart from us.* Wherefore we are become a baſe Kingdom, becauſe we have rejected all righteouſneſs; yea, the baſeſt of Kingdoms, becauſe we have Apoſtatized from the Truth. Of a Pleaſant and Joyful Land, we are become a Land of Trouble and Anguiſh; where is the Young and Old Lion, the Viper and fiery flying Serpent. We are become a Mingled People, Strangers devour us in our preſence; they devour our Strength, they ſwallow up our Riches, they eat up our Bread; yea they deſtroy us, our Cities and Towns, and there is none to reprove them. We who were the chief of Nations, the Princeſs of Provinces, who when we ſpake there was trembling to the ends of the Earth, are now become weak and contemptible, becauſe our Rock hath ſold us, and the Lord hath ſhut us up, Therefore the Pomp of our Strength hath ceaſed, and our Spirit fails in the midſt of us. So that we are ſhamefully brought down, by the leaſt and loweſt of the Nations: who have ſubdued our Naval Power; taken, burnt and ſpoiled our Royal Ships, the Wall and Bulwark of our Nation: fought us in our own Bowels; triumphed over us in our own River; blocked up the Paſſage of our chief City; ſtopped all intercourſe of Trade; made a Spoil of our Riches, and a Prey of our Merchandiſe; hindred and deprived us of all our pleaſant things; bereaved us of ſeveral of our Rich and Advantageous Plantations; brought us down to their feet, humbly to beg their favour, and have made us a Reproach, a Proverb and a Hiſſing to all Nations. O *England* who ſhall bewail thee? What Lamentations ſhall we take up for thee? Oh that thou wert ſenſible of thy Stroke and couldſt bewail thy ſelf, for thou haſt ſinned grievouſly, therefore art thou caſt out of the Mountain of the Lord, thou art caſt to the ground, and laid before Kings and Nations, that they may behold thee. This is the end of the Children of Pride; for they that exalt themſelves ſhall be made Low. And therefore *talk no more ſo exceeding proudly, let not Arrogance come out of your Mouth again, for God is a God of Judgment, and by him actions are weighed. The Adverſaries of the Lord ſhall be broken in pieces: out of Heaven ſhall he thunder upon them, and therefore let not the Rebellious exalt themſelves.*

Thus have I rehearſed the Evils we ly under ; and now I ſhall repreſent ſome of the Great and Deadly Dangers that we are in.

And one is, to have the Nation quite overrun with *Popery*, and to have the *Popes Throne of Iniquity* new erected amongſt us. And are there not ſwarms of *Prieſts* and *Jeſuits* earneſtly at work to bring this to paſs? they having emptied their *Popiſh Cloyſters* and *Monaſteries* from beyond Sea into *England*, to promote their *Catholique Deſign* here. And they knowing who ſtands at their right hand, have done it with great boldneſs, and with too great ſucceſs, For they have perverted not only very many of the Common People, but ſome Nobility alſo, and many Gentry. And they have two great Engines to advance their deſign, to wit, on the one hand Safety, on the other Danger ; on the one hand Promotion, on the other Deſtruction ; on the one hand Life, on the other Death ; with the one of them they allure, with the other they terrifie ; with the one they draw whom they can with the other they drive whom they cannot draw. And theſe Engines are of that force, that thereby they have conquered many weak, ſinful and unſtable Souls, yea and have prevailed with ſome Perſons of Honour and Quality, to ſend their Sons to Monaſteries, and their Daughters to Nunneries beyond Sea, to be trained up in their Damnable Religion there, till better proviſion can be made for them here ; of which they now are in full hopes.

And now think with your ſelves, and conſider well, O my Dear *Proteſtant* Country-Men, how could you endure to ſee the *Pope* Worſhipped here again in *England*, for a God on Earth ? to ſee him ſet his proud Foot on the Neck of your King ? to ſee your King a Tributary to the *Pope*, and to ſtand or fall at his baſe pleaſure ? how could you indure to be forced to acknowledge his ſinful and fooliſh Decrees to be equal to the Holy Word of God ? and to own his little Wafer, or piece of Bread, for the very Natural Body and Blood of Chriſt which was crucified and ſhed on the Croſs ? how could you indure to have your throats ſtretched ſo wide, as to ſwallow down only this one Abomination of his, which is more vaſt and rude than the firſt Chaos ? how could you indure to ſee new Roods erected in every Pariſh Church ? and to bow your ſelves down and worſhip Stocks and Stones, Crucifixes and Images, inſtead of the True and Living God ? how could you frame your ſelves to Auricular Confeſſion, and to rehearſe or enumerate all your ſins in a Prieſts Ear, who himſelf ſtands in need of Forgiveneſs more than you, being a greater Sinner ? how could you indure that their luſty Prieſts ſhould defile your Wives and Daughters, they being prohibited Wives of their own ; and ſo ſhould drive again a General Trade of Whoredom in the Nation, as they have been wont to do formerly ? how could you ſubmit your ſelves to their *Popiſh* Pennance, and to travel their *Popiſh* Pilgrimages, to their feigned Saints and ridiculous Reliques ?

how

how could you bear the ſeverity of their Eccleſiaſtical Courts and Cenſures, and to be pronounced Heretiques by thoſe who are themſelves the greateſt Heretiques in the World? how could You Noblemen and Gentlemen, who have your Eſtates, or part of them, in Abbey and Church-Lands, as they were called, be content to have them taken away from You and your Poſterity, and given back again to maintain *Abbots*, *Monks*, *Friers*, *Nuns* and ſuch kind of *Popiſh Vermin* and *Locuſts*, which, if once admitted, will eat up again every green thing in the Land? And let me tell you, that all theſe Eſtates of yours, they do not only promiſe to themſelves, but verily expect them. Yea farther, how could you indure to have your loving Husbands taken from your Heads, and your dear Wives torn out of your Boſoms, your ſweet Children dragg'd out of your Houſes, your near Relations and friendly Neighbours hawled and hurried into Priſons and Dungeons, and there to be wracked, ſtarved, tormented, and at laſt (if they live to it) to be put alive into the flames of Fire, there to be burnt and conſumed to Aſhes? and that only becauſe they ſincerely cleave to Chriſt and his Goſpel, and will not adhere to *Antichriſt*, nor receive his Mark, nor do his Helliſh Drudgery? how could you indure to ſee this cruel Beaſt of *Rome* to play *Rex* here in *England* again; and though he be the Firſt-Born of the Devil, yet to ſet himſelf up above all that is called God, and Worſhipped? And yet you are now in more danger to ſee all theſe things come to paſs (*becauſe you received not the truth in the love of it*, whilſt you enjoyed it) than your Predeceſſors have been this Hundred Years, they having now gotten both Wind and Tide with them, even *Opportunity* and *Incouragement*. Wherefore a Great Man concluded, *That now certainly the* Papiſts *would do their Work*, they were in ſo fair a way. But he reckoned without his Hoaſt. And leſt my *Proteſtant Country-Men* ſhould be too much diſcouraged in this apparent and approaching Danger, I will furniſh you with one Rich Cordial, out of the Words of *Henry* the VIII. which he directed to the *Papiſts* in his days, in his foregoing Declaration againſt them: where he ſaith, *Are you not wicked which ſo hate the Truth, that except ſhe be utterly baniſhed, ye will never ceaſe to vex her? The Living God is alive, neither can Truth his Darling, He being alive, be called to ſo great ſhame, contumely and injury as you would have her; and if ſhe may be called to all theſe, yet can ſhe come to none of them. Whose he that grievouſly lamenteth not! Men to be come to ſuch Shameleſs Boldneſs, to ſhew apertly that they be Enemies to Chriſt himſelf? on the other ſide, who would not be glad to ſee ſuch Men, as fooliſh as they be Wicked?* For they work a deceitful Work, and by all their cunning Craftineſs, Myſterious, and Induſtrious Actings, they only dig the Pit, *into which they muſt fall themſelves*, and contrive the ruine that muſt be their own Portion.

Your

Your Second Danger, is to have the moſt Cruel and Inhumane Maſſacre executed upon you, that ever yet was committed in the World, by the Conſecrated Hands and Weapons of the *Papiſts*. And this Glorious Service of theirs is deſigned upon the *Engliſh Proteſtants*, for the ſingular Promotion of the *Catholique* Cauſe, which hath its way uſually prepared into all Nations, by Fire and Sword. The Wrath of the *Papiſts* is ſo kindled againſt you, and they are ſo thoroughly ſet on fire from Hell, that they are ready to break forth into their greateſt flames, and to endeavour the Deſtruction of All at Once. It is well known, how well they are Hors'd and Arm'd, and how they train their Troops againſt the Bloudy Day intended. It is well known, how well they are furniſh'd with Money, intended for other purpoſes. It is well known what numbers of *French Men* are brought into the bowels of the *Engliſh*; and many Noblemen and Gentlemen are ſo pleaſed with the Children of thoſe Strangers, that they have *French* Servants, *Papiſts*, to attend them, whom they have well Mounted and Armed, enough to make a little Army of themſelves. And this they do that their ſtrength may be hidden till opportunity ſhall ſerve to make it appear. It is well known that the chief Places of Strength, and many Chief Commands are in the hands of *Papiſts*. And now they become ſo numerous, and having ſuch power, what is there wanting but a convenient Opportunity to fulfil all that is in their Hearts, upon Secure, Unarmed, Unprepared People, and to diſpatch their work in few days, and eſpecially upon thee O *London*, who art their chiefeſt Eye-Sore. *O England*, (except the Lord prevent it) thy Calamity is near, at the very Door: and thou mayſt expect every day, now Peace is made Abroad, when theſe will unſheath and draw their Swords upon you here at Home: and you muſt be charg'd in the Kings Name (for ſo they will abuſe it) to ſtand ſtill, and to hold forth your Throats to Murderers. You cannot forget the dreadful Maſſacre at *Paris*, nor that late more dreadful and bloudy Maſſacre of the *Engliſh Proteſtants* in *Ireland*, when more than a Hundred Thouſand Innocent Perſons, Men, Women and Children were in a very ſhort time, with the greateſt Cruelties and Torments that ever were heard of, murdered by them; and what Authority they pretended for it. But they have treaſured up in their minds the fulneſs of all Cruelties, for you *Engliſh-men*. They have diſcovered ſomething of their Kindneſs and good Pleaſure to you in their firing the City of *London*, which they have left as an Everlaſting Monument of their Treachery and Villany to *England*, and of their hatred to *Engliſh Proteſtants*; and let this moſt notorious fact of theirs be engraven in great Characters on the Gates and Walls, and Chief Places of your City, when it ſhall be built again; that all Poſterity when they ſhall ſee New *London*, may know and conſider what Perſons, and what Religion burnt the Old. They have alſo often attempted the firing of

Southwark,

Southwark, and of the remaining parts of the City; for nothing but the utter ruine of it will satisfie them. And when the kindling of some of these later flames, was related to a Great Person, they laughing said, *Now the Game is begun again*: for they make but a *May game* of consuming all. And yet Fire only will not satisfie them, it is bloud must follow, or they are never the near. It is you *O English Protestants*, whose lives they thirst after, and they can neither eat nor drink comfortably, nor sleep quietly, till they be filled with this Venison. And therefore of you it may be truly said, *Your lives are in jeopardy every hour.*

Yet for all this let us not despond nor cast away our Confidence, saying, *Our hope is cut off, and we are perished*; for he that sits in Heaven laughs them to scorn, even the Lord hath them in Derision: and though we hold our peace, he will speak to them in his Wrath, and vex them in his sore displeasure. He will make his Arrows drunk with their bloud, and his Sword shall devour their flesh, from the beginning of Revenges upon the Enemy. *Rejoice O ye Nations, with his People, for he will avenge the Bloud of his Servants, and will render Vengeance to his Adversaries, and will be merciful to his Land, and to his People.*

Thirdly, Another of your Dangers, which also is one of the greatest, is your own Heedlesness and strange Security, in the midst of such thick Clouds and Storms which have encompassed us round, able to awaken even dead Men. How stupid and sottish were you at the burning of your City, when you saw with your own eies, your Houses, your Substance, your Riches, all consuming together in those furious flames before your faces; yet how insensible were you of your deplorable condition? how regardless of that heavy hand of God? how insensible of the Treachery and Cruelty of Men? who did not only begin those flames, but also continue them in the Progress they had appointed for them. Had you the Brains or Hearts of Men, to suffer those Incendiaries who were taken in the very Act, to be rescued from Justice, and released to carry on their Villany again? surely you were so Sottish, that had not the Lord been the more merciful to you, your Lives and Houses had perished together, as it was designed. Moreover, how insensible have you been of the *Popish Plot*, and intended Massacre; as if those good Men had been but in Jest, when a Regiment of *Papists* was brought up to secure the *Protestants*, and a company of Wolves to guard the Flock; and when some of their own Pens and Lips reveal their minds, why should you yet be so ignorant of it, who are wholly concerned in it? Wherefore as your Lives hitherto have been dear to God, so let them now also be dear to your selves, and do not you say, *Peace, Peace*, when the *Papists* intend and prepare *Destruction, Destruction*; but let that be verified of you, which *Henry* VIII. saith of his time; to wit, *The World is not now in so light a suspicion of you* (Papists) *as it hath been hitherto; but every Man seeth*

before his Eies, your deceits, your Wicked Minds, your Immortal Hatred againſt the Truth, and the Profeſſors af it, every Man ſees how many miſerable Tragedies your pretence of an Unity and Concord hath brought into Chriſtendom. *They ſee your fair face of Peace hath ſerved Sedition, and troubled almoſt all Chriſtian Realms.* And therefore ſeeing they were ſo quick-ſighted who lived above an hundred and thirty years ago, to ſee and foreſee the Treacheries and Cruelties of the *Papiſts*, let not us who live ſo many years after, and have had far greater experience of them, be altogether blind, and ſee nothing at all, in the clear Noon-ſhine of their Doings.

Wherefore let all be admoniſhed, that after the deſired Tidings of Peace they be not ſo eagerly addicted to the rebuilding their Houſes, and regaining their Trade, and proſecuting their Worldly Affairs and Concernments (whilſt yet they are uncertain of the enjoyment of any thing) that they become careleſs and regardleſs how it fares with the Church of Chriſt and his Goſpel (which is the very light and life of our Souls, as well as the foundation of all our outward comforts) or how active and watchful the Brood of *Antichriſt*, which lurks amongſt us, becomes, that they may deprive us of our Religion and Lives; and ſo, be as greedy Birds that are ſcratching for food, whilſt the Net is ſpreading over them to catch them at unawares; for what will it profit you to win Eſtates, and to loſe your Lives? your Lives are better than your Eſtates; and your Eſtates are but for the comfort of your Lives. And if the Enemy take away your Lives, whoſe ſhall your Eſtates be? they ſhall even become a reward to the Murderers.

Awaken therefore O *Proteſtants* and *Engliſh* Men out of your deep and dangerous Security! and ſtand upon your feet like Men: Ye dead men live again, and I will humbly and faithfully adviſe you (as I am able) out of very love, in a few things.

1. My *Firſt* Advice is. that you believe none of their pretended fairneſs and kindneſs to you, ſeeing their hearts are wholly againſt you, and their hatred to you is immortal; even the hatred of the Devil in the Hearts of Men, which is a certain fire of Hell which goes not out by Day or by Night. But know for certain, when they promiſe fair, they are not to perform any thing, but the quite contrary: when they ſeem to kiſs you, they intend to kill you; when they ſuffer you to be quite, 'tis that they may bring the greater Trouble upon you; when they retreat from the exerciſe of their fierceneſs, 'tis that they return upon you with the greater Fury, when you ſhall leſs think of it; for their whole Trade is *Deceit* and *Violence*. Though Satan transform himſelf into an *Angel of Light*, yet ſtill is he is the *Prince of Darkneſs*; and theſe his Followers are exactly like him, both to deceive and to deſtroy: they will change their Colours, like *Proteus*, to deceive

ceive you; but they will never change their cruel Minds; but they that will be deceived, let them be deceived.

2. My *Second* Advice is, that none either Plot or Attempt any thing againſt the preſent Power, but that all ſtand ſtill in their Place and Calling, like Wiſemen with their Eies in their Head, quietly waiting for the Salvation of God. For no Mans Hands can help him in this Matter, but our ſtrength is to ſit ſtill. We can no more change Kingdoms and Governments in the World, than we can alter the Courſe of the Sun or Moon in the Heavens; but it is the Great God that muſt do theſe great things. It is the moſt High God that reigns in the Kingdom of Men, and gives them to whomſoever he will. And when his time is come, the ſet and full time, and the moſt High ſhall utter his Voice, his inſtruments ſhall be at his foot, ready to do his work, even to execute the Vengeance written; and all his mighty Providences ſhall concur, to bring about the Council of his Will. Wherefore remember, that Mans raſhneſs carrys ruin in it, but Patience perfects both Gods Works and Mans. *In Patience poſſeſs your Souls.*

Wherefore all that we would do, if we might be heard by thoſe that are inſtructed to help, at this needful Time is, only to deſire for the Glory of God, and the Nations good, and their own, theſe three things.

1. That the dear and precious Goſpel of our Lord and Saviour may be permitted publiquely to be Preached again, in the Purity and Power of it, and that the faithful Teachers may be reſtored to their Miniſtry throughout the whole Nation. For when Jeſus Chriſt who *hath all Power in Heaven and Earth given into his hands*, hath commanded his Miniſters to *go and teach in all Nations*. How can you Worldly Powers, who have but a little Power in this Nation, anſwer it to him, when you forbid that to be done which he hath ſo ſolemnly commanded? He that *hath all Power in Heaven and Earth* hath commanded his Miniſters to teach his Goſpel, and dare you who have but a little power on Earth, and none at all in Heaven forbid them? If you do not repent of and amend this our Evils, it had been better for you, that you had never been born.

2. Our ſecond deſire is, That all *Popiſh* Commanders may be Disbanded, and put out of all Office and Truſt in a *Proteſtant* Nation; and that all *Papiſts* through *England* may be diſarmed; ſeeing they are not armed for us, but againſt us.

3. That all *French* and *Outlandiſh* Men may be baniſhed; for they are but Moths in our *Engliſh* Garment, to fret it by degrees, all to pieces; as they have fretted a great deal of it already.

And

And what *Engliſh-man* or *Proteſtant* is there, that will not join with us in theſe neceſſary Deſires, which if they be not granted, farewel all Good Days from *England* for our time.

And now to conclude all, I ſhall only leave two or three Sovereign Antidotes with my dear Country-Men to preſerve them from the noyſome Contagion and Plague of *Popery*.

1. Conſider with Trembling, that none are given up to this Damnable Deluſion but thoſe whoſe Names are not Written in the *Lambs Book of Life*, as the Spirit of God affirms *Rev.*13.8. ſaying, *And all that dwell upon Earth ſhall worſhip him (i.e.* the Beaſt or Antichriſt of *Rome) whoſe Names are not written in the Book of Life, of the Lamb ſlain from the Foundation of the World,* And what Perſon would carry ſuch a Worm in his Conſcience continually, for the whole World, and all the Kingdoms and Glory of it, as to know and certainly to underſtand, that his Name *is not written in the Book of Life*, nor can ever be put in; for all the Writings in that Book are from Eternity, and no new thing can be inſerted in it. And therefore let Men ſay what they will, they are none of Gods Elect, who cloſe in with this Falſe and Heretical Religion, after the Goſpel hath been Preached to them, and they have been inſtructed in it. For to depart from the known Truth to known Error, is not a Sin of Ignorance, but of Malice; and this is the *Sin unto Death*, for which there is no Remiſſion. Wherefore let every one that would attain to any comfortable Aſſurance that his Name is Written in the *Book of Life*, flee from *Popery*.

2. They that Apoſtatiſe to this Falſe Religion, are as ſurely to be Damn'd, as if they were in Hell already, This is a hard ſaying, but a True One: as it is evident in that of *Paul*, 2 *Theſ.*2. where ſpeaking of *Antichriſt*, that *Wicked One*, *whoſe coming is after the working of Satan. with all Power and Signs, and Lying Wonders, and with all deceiveableneſs of Unrighteouſneſs in them that periſh, becauſe they received not the love of the Truth, that they might be ſaved.* He adds, *And for this cauſe God ſhall ſend them ſtrong Deluſions that they ſhould believe a Lye, that* they All may be Damn'd *that believe not the Truth, but have pleaſure in Unrighteouſneſs.* This ſort of People God gives them up to believe a Lye, the Grand Lye of *Popery* (for this whole Religion is nothing elſe but one continued Lye, from the beginning to the end of it) to the intent, that they ſhould all Periſh and be Damn'd. This is the Word of God, againſt all wilful *Papiſts*, and it cannot be made void. *John* alſo teſtifies *Rev.*14.9. that an Angel Proclaimed with a loud voice, ſaying, *If any Man Worſhip the Beaſt and his Image, and receive his Mark in his Forehead, or in his hand, the ſame ſhall drink of the Wine of the Wrath of God which is poured out without mixture into the Cup of his Indignation. and he ſhall be tormented with Fire and Brimſtone, in the preſence of the holy Angels, and in the preſence of the Lamb;*

and

and the Smoak of their Torment aſcendeth up for ever and ever: and they have no reſt Day nor Night, which Worſhip the Beaſt and his Image, and whoſoever receiveth the Mark of his Name. In which Scripture you may ſee with open face, the ſad end of all the *Popiſh* Generation: which is to be *tormented for ever and ever.* Wherefore out of very Malice, they have been, are, and will be our Tormentors here, when they get opportunity, becauſe the Devil is to be their Tormentor in Hell for ever. Wherefore who ever would avoid the Torments of Hell let him fly from *Popery.*

3. Laſtly *Antichriſt* is now in his Old Age, and draws near his End, yea is drawing his laſt breath. He is very ſhortly to be utterly deſtroyed with the Spirit of Chriſts Mouth, and the Brightneſs of his coming. And what Wiſe-Man, yea what Man of common reaſon would join himſelf to *Antichriſt,* for one hour, yea for one quarter or minute of his hour? If Men might have reigned with him many years, and have enjoyed his Delicacies for a long Seaſon, then might it have been a ſtrong inducement to a carnal heart, who ſeeks his Portion only in this life, to have cloſed in with him; but now to do it when his Deſtruction draws near, what extream Folly and Madneſs muſt it needs be? Who would venture a Board that Ship which is juſt a ſinking? or become a Subject in that Kingdom which is juſt ready to be rooted up? and confident I am through God, that after Antichriſt and his Brood of Serpents, have play'd a few more of their old cruel Pranks anew in *England,* both He and They will become ſo utterly odious to All, that their Name ſhall be no more remembred among us, but with higheſt Contempt and Indignation, and that for ever. And let the Lord ſay *Amen,* and all his People.

AND *now O Lord, to whom ſhould we look? our Eies are only unto thee. And we beſeech thee to look down from Heaven, the Habitation of thy Holineſs, and of thy Glory, upon us, and upon our preſent* Sad, *and almoſt Deſperate Condition: and ſtretch forth thy Holy Arm to maintain Thine Own Good Cauſe, (which thine Enemies ſcorn and deride, and laugh at among themſelves) and to help afflicted Righteouſneſs, and thine own poor People, who are brought very low, ſo that their belly cleaveth, even to the duſt. Indeed, Vain is the Help of Man, and our Enemies ſay,* There is no help for us in God: *But yet we know there is help in thee, and that thy help is never in vain. For thou canſt do the greateſt Things by the ſmalleſt Means, yea thou canſt do the greateſt Things, without all Means. For thou ſpakeſt and the World was made, thou didſt command, and it ſtood faſt. Therefore our Eies are unto thee, O Lord, and we do believe that thou canſt do all things; and can ſo do them, that none can reſiſt thee.* Is any thing too hard for the Lord? *ſhall we call thy Power in Queſtion, who didſt prepare a ſafe paſſage for thy People through the mighty Waters, and didſt cauſe them to walk on dry ground through the depths of the Sea? Take therefore thy great Power and come and Reign in the midſt of theſe thy greateſt Enemies, till thou make them All thy Footſtool, and till thou haſt put down all Rule, Authority and Power which lifts up its Head, and ſtretcheth forth its Arm againſt thee, O Lord, and thy Holy and Bleſſed Goſpel, and thine Anointed. Oh cauſe Iniquity to ſtop its Mouth, and Wickedneſs to hide its face again. Let Violence no more be heard in our Land, nor Waſting and Deſtruction within our Borders; let the cauſe of the Fatherleſs and of the Widows be juſtly judged, Let thy Priſoners be loſed, and thine oppreſſed be eaſed; let them be helped, who have no helper. Make way with thy ſtrong Arm for thy own* Labourers *to continue to come to* thy Harveſt-Work; *for thy Harveſt (we truſt) is very great in* England. *And therefore O Thou into whoſe hands all Things are delivered of the Father, and all Power in Heaven and Earth is given; and who by this Greateſt and Higheſt Authority of Thine, haſt commanded thy Miniſters, to go and teach all Nations, after thou didſt ſend them: Oh do thou make way for them to teach this Unworthy Nation, before the Coming of the Son of Man; that through their*

miniſtring

miniſtring thy Word, thy Church may awake and rouze up it ſelf, and put off its filthy Raiment, and may be reſtored to the Brightneſs of its firſt riſing, when it was full of faith and love, and all Graces and Gifts of the Holy Ghoſt, without any mixture of Anti-chriſtian *Errors, that all thy People may ſtrive together for the Faith of the Goſpel, and not quarrel any longer about empty Forms; but may with One Mind, and with One Mouth confeſs the Truth as it is in* Jeſus: *and then ſhall all Kings bow down before thee, and all Nations that ſerve Thee, they ſhall ſing forth the Honour of thy Name and make thy Praiſe Glorious.* Amen.

FINIS.